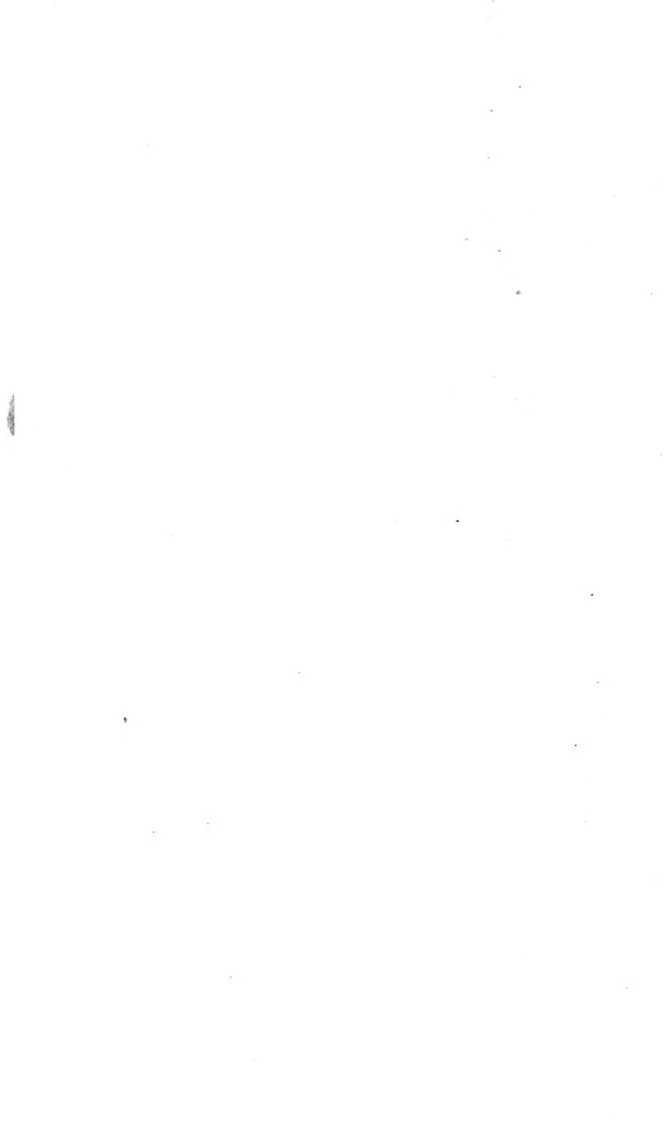


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VOL. IX.

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- III. DR. THOLUCK on the Importance of the Study of the Old Testament.
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## PREFACE.

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THE following introductory observations by the American translators, will sufficiently explain the object and character of the tracts included in this volume, and it is hoped they will amply justify the republication of them in this country.

“ The object of the work is to advance the cause of Biblical Literature, principally by placing within the reach of students some treatises, which are not now readily accessible. At the present time, this department of theological science is receiving a thorough investigation. Scholars, celebrated for the accuracy and the extent of their erudition, are devoting their talents to the illustration of the Bible, by cultivating a fundamental acquaintance with its languages, and with the whole circle of knowledge connected with it, and by applying to the subject all the light, afforded by historical research and philosophical investigation. In our own country, there is an increasing interest in Sacred Literature; and the Clergy, of all denominations, are more and more impressed with the importance

of searching the Scriptures, in order to ascertain and defend the fundamental truths of revelation. Our Seminaries of theology are directing the attention of their students, to the careful study of the Bible in its original Languages, and supplying them with aids, to prosecute this study with success. In England, several of our critical works have been reprinted ; a few productions of continental scholars have been translated ; and some original publications have been added to the sacred treasury.

“ But of all those who apply their learning to the explanation of the Scriptures, not only the largest number, but we must say, the clearest in arrangement, and the most satisfactory in collecting knowledge, are to be found among the German writers. We are well aware, that there is a prejudice in some minds, against German divinity and philology in general, arising from that looseness of interpretation, which has characterized the modern neological school. We would by no means vindicate *their* views ; but it is unreasonable to condemn the whole, for the errors of a part only, even if that part should be considerable. And it is possible that the works of many, even of that part, may contain much that is of great interest and value. Is it wise, then, to forego the advantage to be derived from the study of these authors, because some of their sentiments are loose and untenable ? It

is the part of prudence, to use them with the proper caution ; for we may guard against their errors, and avail ourselves of the ample fund of learning which they are ready to pour out before us.

“ With these views, we offer the following Essays to the student of Sacred Literature, and to the intelligent Christian, who is interested in whatever extends a knowledge of the Bible.

“ Gottlob Christian Storr was born at Stuttgart 18th September 1746, died 17th January 1805. He was Professor of Theology in the University of Tübingen, a distinguished interpreter of the Sacred Scriptures, and one of the most triumphant combatants of that fashionable theology with which Europe has been deluged. His numerous Philological and Exegetical works rank among the *first* critical productions of Germany, and few men have attained such profound erudition, and, at the same time, preserved so humble and faithful adherence to the doctrines of the Bible, as are displayed in the literary and theological career of Dr. Storr.

“ Storr was decidedly orthodox. He took a firm stand against the accommodating system, as maintained by Semler and his followers ; and as a learned defender of the leading doctrines of the Gospel, he arrested the progress of naturalism, by the salutary influence of his able writ-

ings. His treatises unite the results of a vigorous discrimination, and of an enlarged view of scripture truth. He seems to bring together all that the Scriptures contain, on the subjects which he is investigating ; so that the parallel or collateral texts are either referred to, or brought to bear upon them. In this respect, he is superior to any author with whose works we are acquainted.

“ In his earlier life, after he had acquired a profound and critical knowledge of the original languages of Scripture and the cognate dialects, he confined himself for some time to the study of the Sacred Scriptures, to the exclusion of all other theological works. Accordingly, his various productions display an extraordinary familiarity with the Bible, and, in reference especially to biblical learning, what Casaubon said of his friend the great Salmazius, might with truth be applied to him, that he was “ *ad miraculum doctus.*”

“ Professor Hengstenberg has long been well known as the able and persevering opponent of the rationalist party in Germany. His favourable position at Berlin, has enabled him vigorously and successfully to promote the cause of the orthodox party--and, through the medium of the *Evangelische Kirchen-zeitung*, which he has conducted for many years, he has ably combated the

adversaries of evangelical religion, and has succeeded in silencing some, and gaining others of those who were hostile to the true faith.

“ He has also published several works illustrative of the Sacred Scriptures ;\* these are distinguished by profoundness of erudition, elaborate investigation, and, in the main, sound doctrinal views of the various topics discussed.

“ Great care has been taken to make the translations accurate, and we trust that we have not often failed in this respect, but, that we have presented the meaning of our authors in clear and intelligible English.

“ We hope that our efforts to advance the cause of Biblical Literature, will meet with the approbation of the intelligent ; and especially of our brethren of the Clergy, who are aware of the importance of an enlightened study of the Bible. This must be regarded as *the foundation of all Christian Theology.*”

\* Christologie des Alten Testament, 4 parts, 8vo. Berlin, 1829—32. This work treats of predictions of the Messiah, under the ancient dispensation. Die Authentie des Daniel und die Integrität des Sachariah, 8vo. Berlin, 1831. Dr. Tholuck says, “ this is a very learned work, and more full and rich than even his Christologie. De Rebus Tyriorum commentatio academica.

*The following is a List of Dr. Storr's Published Works.*

- Observationes ad analogiam et syntaxin Hebraicum pertinentes, 8vo. Tübingen.
- Neue Apologie der Offenbarung Johannis, 8vo. Tübingen.
- Lehrbuch d. Christlichen Dogmatik, ins Deutsche übersetzt von C. C. Flatt. 2nd Edition, 8vo. Stuttgart, 1813.
- Betrachtungen über d. Brief Pauli an die Römer, 8vo. Tübingen 1823.
- Erläuterung des Briefes Pauli an die Hebräer, 8vo. Tübingen 1809.
- Commentatio exegetica qua insigna de Christo oraculum illustratur, &c., 4to. Tübingen, 1789.
- Dissertationes exegeticae in epistolarum Pauli minorum aliquot loca, 4to. Ebend. 1797.
- Ueber d. Zweck d. Evangel. Geschichte, 2nd Edition, 8vo. Tübingen, 1810.
- Dissertatio exegetica in librorum Novi Testamenti Historicum aliquot loca, 3 parts, 4to. Tübingen, 1790.
- Annotationes quaedam theologicae ad 1793, Philosoph. Kantii de religionum doctrinis, 4to. Tübingen.
- Bemerkungen über Kants philosoph. Religionslehre, Tübingen 1794.
- Notitiae historicae epistolarum Pauli ad Corinthos interpret. servient, 4to. Tübingen.
- Opuscula academica ad interpretationem librorum sacrorum pertinentia, 3 vols. 8vo. Tübingen.
- Opuscula Theologica ad defectum exemplarum denuo recusa, 4to. Tübingen.
- Predigten über d. Leidens geschichte Jesu, 8vo. Tübingen, 1810.
- Sonn-und-Festtagspredigten, 8vo. 1808.
- Doctrina Christiana pars theocraticae sacris litteris repetita, 8vo. Stuttgart, 1812.
- V. D. sel. Zustande d. Seele nach d. Tode vor d. Auferstehung, 8vo. Tübingen, 1791.

DISSERTATION  
ON THE MEANING OF  
"THE KINGDOM OF HEAVEN."  
IN THE NEW TESTAMENT.

---

BY GOTTLOB CHRISTIAN STORR.

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TRANSLATED FROM THE LATIN  
BY MANTON EASTBURN, M. A.  
RECTOR OF THE CHURCH OF THE ASCENSION, NEW-YORK.



## DISSERTATION, &c.

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### § I.

THAT the expectation of some *heavenly kingdom* had been long entertained by Christ's hearers, may be even inferred from the circumstance,<sup>1</sup> that both our

<sup>1</sup> The extracts made by Wetstein from the Rabbinical writings, at Matt. iii. 2, are all of them, I think, irrelevant. To this conclusion I have been led, in the first place, by considering *the period at which these authors lived*: for though we may allow the earlier of them in particular, and those who approach nearest to the apostolic age, to be brought forward for the purpose of *illustrating* and confirming ancient authorities, yet with Keil (Hist. Dogmatis de regno Messiae Christi et apostolorum ætate, ad illustranda N. T. loca accommodate exposita, Lips. 1781, p. 6. [See Keil, Opusc. Acad. p. 29. Lips. 1821.—Tr.] I am reluctant, for many reasons, to receive them as *witnesses*. The consideration, however, which weighs the most with me, is, that the Rabbinical modes of expression, as has been observed by Koppe, (Vol. i. N. T. gr. p. 227,) are exceedingly different from that idea of the heavenly kingdom, which is the object of my inquiries. The subject which I propose to discuss is some heavenly kingdom, which *was expected* in course of time; whereas, on the other hand, those Rabbinical writers usually speak of that *ancient* heavenly government

Lord himself,<sup>a</sup> and John the Baptist before him,<sup>b</sup> no sooner made their public appearance, than they immediately touched upon this topic of the kingdom of heaven, as one that was quite familiar to all; and that furnished an extremely suitable argument by which to persuade their countrymen to repentance. And the testimony of Josephus,<sup>2</sup> confirmed thus far by a comparison with the sacred books, leaves us no room for doubt respecting the sources whence the Jews derived their expectation; since, from the time of David, who peculiarly became possessor of a kingdom *divinely conferred*,<sup>3</sup> we see promised a certain

<sup>a</sup> Matt. iv. 17.

<sup>b</sup> Matt. iii. 2.

---

maintained over all things (the monarchy, as it is called by Philo, p. 812 ss. ed. Fr.) by Jehovah, the one true God, who, particularly in the latter periods of the Jewish commonwealth, was usually distinguished from the idols made in the land, by the name of *heavenly king*, (Dan. iv. 34,) and *God of heaven*; (ii. 13, 28,) and by *becoming subject to the same*, understand the duty of acknowledging one God, of professing his name by reciting the formula in Deut. vi. 4, and of reverently keeping his commandments. I do not, however, deny, that the term *kingdom of heaven* is perhaps in the New Testament itself, though very rarely, applied to the perpetual government of God over all things; (Ps. ciii. 19; cxlv. 11 ss.; 1 Tim. i. 17; vi. 15,) so that Matt. xviii. 23, may be thus rendered: "that function of the *divine government*, by which forgiveness is extended to any one, is regulated by the same principle which an earthly king pursued, who, &c., i. e. *God* (v. 35) proceeds in like manner with a king, who," &c.

<sup>2</sup> L. vi. de Bell. Jud. c. 5, § 4. Add Tacitus, L. v. Histor. c. 13.

<sup>3</sup> Saul was made king, it is true, by divine authority; but this was a thing extorted by the importunity of the people,

king, distinguished by many appellations, who was to be of the stock of David,<sup>4</sup> far superior to all kings,<sup>a</sup> lord not only of the Jews, but of all nations,<sup>b</sup> ever-

<sup>a</sup> Ps. lxxxix. 28, ii.

<sup>b</sup> Dan. vii. 13, s.

(1 Sam. viii—x; xii. 12 s.) David, on the contrary, by the divine choice, was not only made king, (xiii. 14; xv. 28; xvi. 1; Acts xiii. 22,) but was also honoured with the privilege (2 Sam. vii. 11 ss.) of transmitting an hereditary kingdom to his descendants. For though God could not but disapprove of (1 Sam. viii. 7) the entreaties of the Israelites for a king, to the absolute rejection of himself; yet afterwards he signified, on another occasion, that there was nothing in the designs of his Providence which opposed the administration, *by human instrumentality*, of that kingdom, which, being *his own*, (xii. 12,) was therefore *heavenly* or divine. To what those designs had reference, both the history of David's progeny, invested with a heavenly or divine kingdom, far more august than that of David or Solomon, and the prophecies of the Old Testament themselves, clearly explain. See Hengstenberg Christologie, Bib. Cab.

<sup>4</sup> When David thought of building a house to the honour of God, (2 Sam. vii. 5 ss.) God promised, on the other hand, that he would sooner build a house for David, (v. 11, 27,) i. e. bestow a family (v. 18 s. 25 s. 29) upon him (Deut. xxv. 9; Exod. i. 21) and enrich it (Compare Ps. lxxxix. 5. Obs. gramm. p. 11.) with great blessings, (2 Sam. vii. 29). It is not to be doubted, therefore, that זרע in v. 12, signifies the whole family (בֵּית) of David (v. 16, comp. Ps. lxxxix. 37) and his posterity (בְּנֵי v. 31, comp. 2 Sam. vii. 14, 12) even to a remote generation, v. 19. But if the reference is to the *whole* family of David, it is certainly also allowable to ascribe to this, family things, which, though they did not apply to all and each of the posterity of David, yet certainly did to many of them, as v. 14, at the end, or to one of them, as Solomon the builder of the temple (v. 13.) We ought not to be surprised, therefore,

lasting,<sup>a</sup> to be exalted to a government altogether divine,<sup>b</sup> but, previously to the attainment of that dignity,<sup>c</sup> was to endure the last extremity of suffering for the salvation of many.<sup>d</sup>

This kingdom therefore *of the Messiah*,<sup>e</sup> since it is both divinely<sup>f</sup> conferred,<sup>f</sup> and is itself divine,<sup>g</sup> has obtained the name of the kingdom *of God* or<sup>h</sup> *of*

<sup>a</sup> 2 Sam. vii. 13, 16. Ps. lxxxix. 30, 37 s. Isa. liii. 10. Dan. vii. 14.    <sup>b</sup> Ps. cx. 1.    <sup>c</sup> Isa. lii. 13.    <sup>d</sup> Isa. liii. 3 ss.

<sup>e</sup> Eph. v. 5. Matt. xiii. 41. Luke xxii. 30. Rev. i. 9. Matt. xv. 34, 40. Rev. i. 5; xvii. 14; xix. 16.

<sup>f</sup> 2 Sam. vii. 12, 14. Ps. ii. 6, 7, comp. Heb. v. 5.

<sup>g</sup> Ps. cx. 1.

---

if, in 2 Sam. vii. principal reference should be made to one particular man (comp. Dan. vii. 13), who should be singularly conspicuous among all the posterity of David, and give stability to the whole royal family. And as this might very properly have been done, so it actually is the fact that it was, as appears, on the one hand, from the consideration, that, if we except Christ, the offspring of David was clearly, according to the testimony of history, not placed in that eternal (2 Sam. vii. 13, 16, comp. with Ps. lxxxix. 30, 37 s.) and most illustrious (v. 28) kingdom; and as it might have been inferred, moreover, even in David's time, from a true interpretation of the divine prophecy contained in Ps. cx. ii. For mention is there made of a certain *peculiar* king, placed by God (ii. 6) upon Mount Sion, where David sat; the reference is, therefore, to some successor of David, who, most truly of all, should be both the Son of God (v. 7, comp. with 2 Sam. vii. 14), and possess divine (comp. 1 Sam. xii. 12, note 3) or heavenly power (Ps. cx. 1.)

<sup>h</sup> Hence it is also called the kingdom *of the Father*, Matt. xxvi. 29; vi. 10; Luke xi. 2.

<sup>i</sup> *St. Matthew*, in his Hebrew gospel, uses this expression most frequently; *e. g.* Matt. iv. 17, x. 7, xiii. 11, 24, 31, 33,

heaven; sometimes, also, it is called *the kingdom*<sup>7</sup> κατ' ἐξουχίαν, as being that which was so well known, both from the sacred books of the Jews, and from the gospel, of which it is the sum and substance,<sup>8</sup> that none could fail to understand the true signification of the term.

## § II.

It cannot indeed be denied, that the prevalent opinion in the time of Christ with regard to Messiah's kingdom, was far removed from the true conception of its character; and that the Jews, whose thoughts entirely overlooked those prophecies which related to the death of Christ, and the rest of his humiliation,<sup>a</sup> supposed the grandeur of the kingdom of heaven to consist in temporal riches and power, and

<sup>a</sup> Luke xxiv. 20 s. 25 s.; xviii. 34. John xii. 34.

---

v. 3, xix. 23,) instead of which, both the Greek interpreter of St. Matthew, ( *e. g.* xii. 28, xix. 24, comp. über den zweck der evl. Gesch. Joh. p. 369.) and more frequently still the other evangelists, *e. g.* Mark i. 15. Luke x. 9, 11, viii. 10. Mark iv. 11, 26, 30. Luke xiii. 18, 20, vi. 20. Mark x. 23—25.) make mention of the kingdom of God. I have no doubt that the word *heaven*, in that phrase of St. Matthew, has the signification of *the God of heaven*. (Dan. ii. 44, note 1.) See Matt. xxi. 25. Luke xx. 4 s. xv. 18. Dan. iv. 23, and Wetstein, ad Matt. l. c.

<sup>7</sup> Matt. iv. 23, ix. 35, xiii. 19, xxiv. 14.

<sup>8</sup> Mark i. 14; Luke iv. 43, viii. 1, ix. 2, 11, 60, xvi. 16; Acts i. 3, viii. 12, xix. 8, xx. 25, xxviii. 23, 31.

in the splendour of their capital;<sup>9 a</sup> and while they were deceived by the vain expectation, that, having expelled the Romans,<sup>b</sup> they should ere long<sup>c</sup> recover<sup>d</sup> and extend<sup>10</sup> their dominion, in regard to the real grandeur and glory of the Messiah's reign<sup>e</sup> were shamefully ignorant.<sup>f</sup> We are not, however, to

<sup>a</sup> Luke xix. 11.

<sup>b</sup> Luke xxiv. 21. Acts xvii. 7. John xix. 12, compare Luke xxiii. 2.

<sup>c</sup> Luke xix. 11.

<sup>d</sup> Acts i. 6.

<sup>e</sup> Matt. xxii. 43 s.

<sup>f</sup> V. 46.

<sup>9</sup> That the Jews connected *the destruction of the temple of Jerusalem* with the commencement of the kingdom of heaven, cannot be proved from the example of the apostles; (Matt. xxiv. 3.) for these had been informed of that catastrophe not through Jewish instruction, but by the prediction of our Lord; (v. 2. Luke xix. 44.) and they were so struck with the strangeness of the annunciation, that they thought the world itself, with whose duration they had connected that of their temple, would be overwhelmed in the same overthrow. Nor am I at all influenced by that passage of the Gemarists, adduced by Lightfoot at Matt. ii. 1; since, as it is allowed even by Keil himself, who lays great stress upon the citation just mentioned, (p. 9.) [Keil, Opus. Acad. p. 32, Lips. 1821.---*Tr.*] the talmudical writings are to be referred to not so much for the purpose of proof, as for that of illustrating and confirming points already, from other quarters, well ascertained and established. We have the testimony, moreover, of Josephus, (see note 2) that by the expectation of the Messiah, (comp. Matt. xxiv. 4, s. 23—26,) the Jews were rather led into the hope, that it might become their duty to contend fiercely with the Romans for their liberty, city, and temple. Other traces of the opinion respecting the wonderful security of the temple, are to be found in Acts vi. 11, ss; and in Josephus, L. vi. de Bell. Jud. c. 2, § 1.

<sup>10</sup> See several well-known passages of Josephus, Tacitus, (note 2,) and Suetonius (in Vespasian 4.)

imagine, that Jesus and his apostles were obliged, on this account, either to make no mention at all of the kingdom of heaven, or to maintain that notion of it which, though by no means correct, was yet the only one known to their hearers. It may be observed, on the one hand, that it was altogether becoming in divine teachers generally, and peculiarly so in the Messiah, to restore that true idea of the kingdom of heaven which had been pointed out by the prophets. But, besides this, the prevalent opinion of the Jews is not to be deemed so entirely false, but that they may have had some little insight, at least, into that true sense, which is defined in the ancient prophecies, and repeated in the New Testament; and that while, under the teaching of Jesus and his ambassadors, they unlearned what had been superadded by the erroneous interpretation of the Jews, and discovered what it had hidden from the view, they may have been, meanwhile, led to a change of views, by the general<sup>a</sup> doctrine which they held, concerning the great benefits they were to receive from that king of theirs,<sup>b</sup> who was expected from the family of David.<sup>c</sup> But let us turn for information to the New Testament itself; from which it seems to me to be clearly established, that so far were Jesus and his apostles from accommodating themselves to the Jewish opinion concerning Christ's kingdom, that, on the

<sup>a</sup> Comp. Matt. xx. 21 with Mark x. 37.

<sup>b</sup> John i. 50 comp. 46. Luke xxiii. 2. Matt. ii. 4 s. comp. 2.

<sup>c</sup> Mark xi. 10. Matt. xxii. 42. John vii. 42.

other hand, they reduced it strictly to the standard of truth, and of the ancient prophecies.\*

### § III.

#### I. THE COMMENCEMENT OF THE KINGDOM OF HEAVEN.

Upon one topic, the subject indeed of ancient prophecy,<sup>a</sup> but more than any other overlooked by the Jews, Jesus and the apostles were so much the more particular in their instructions; setting forth the multiplied griefs, and painful punishment, that were to be, or had already been endured by Jesus, *previously* to the occupancy of that promised heavenly dominion. Among numerous passages<sup>11</sup> we read some more express than others, in which, were the order of time to be regarded, it would be proper to begin with our Lord's predictions; but, as I have determined first to take notice of those passages where the ancient prophecies<sup>12</sup> had been clearly mentioned, another commencement must be adopted. When St. Peter, then, after

<sup>a</sup> Isa. liii. 10 ss. Ps. xvi. 9 ss.

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\* Comp. Diss. i. in I.L. N. T. hist. aliquot loca ad Matt. v. —vii. Diss. iii. ad John vi. 26 s.

<sup>11</sup> See particularly Luke xvii. 25, xxiv. 26 s; 1. Pet. i. 11; Phil. ii. 7 ss; Heb. ii. 9; Eph. i. 20 ss.

<sup>12</sup> To these, indeed, Jesus did not omit to bear testimony; as in Matt. xxii. 41 ss. he clearly declared, that the offspring of David was to possess a kingdom so truly divine, that he deserved to be called Lord by the parent himself; but in that place,

the ascension of our Lord into heaven, delivered his first public discourse, the substance of what he wished his hearers to understand was this ; that the miracle which had brought the multitude together was a proof, that that same Jesus whom *they had crucified*<sup>a</sup> had not only been restored to life,<sup>b</sup> but *had ascended into heaven, and*, as Ps. cx. expresses it, *had sat down on the right hand of God*,<sup>c</sup> and had thus, through the divine power, been *exalted* to a station so pre-eminent, that he was both able to send forth this gift which was evident to the senses of the whole assembly,<sup>d</sup> and ought to be regarded by all as one whom God had made Lord, and *that Lord*, too,<sup>e</sup> who, *under the name of Christ*,<sup>f</sup> i. e. *the king, about to arise out of the family of David*,<sup>g</sup> had been all along the object of their expectations.<sup>h</sup> With this representation harmonizes that of St. Paul, that, in his day, it had come to pass, that God had performed<sup>13</sup> his promise concerning the offspring of David,<sup>i</sup> *by making Jesus king* ;<sup>14 j</sup> who, in pursuance of the pre-

<sup>a</sup> Acts ii. 36, 23.

<sup>b</sup> V. 24, 32.

<sup>c</sup> Acts ii. 34 s.

<sup>d</sup> V. 33.

<sup>e</sup> V. 36.

<sup>f</sup> Ps. ii. 2.

<sup>g</sup> V. 6, 2 Sam. vii. 12 ss.

<sup>h</sup> Acts ii. 30.

<sup>i</sup> Acts xiii. 23.

<sup>j</sup> V. 32.

---

which I shall make use of hereafter in reference to my subject, there is certainly no mention made of predictions.

<sup>13</sup> On the construction of Acts, xiii. 32, See Bengel.

<sup>14</sup> Since by that promise which the Apostle says was now accomplished, an expectation had been raised of some great *king* of the stock of David, (v. 23,) and also a subsequent verse, 33, refers to *the kingdom* of the Messiah (note 16) ; without doubt *ἀναστήσας* is to be taken in the same sense as in the promise it-

dictions of the prophets,<sup>a</sup> *having suffered death, and been recalled<sup>b</sup> to life eternal,<sup>c</sup>* that that time had arrived,<sup>d</sup> which the divine prophet had long ago<sup>e</sup> introduced as actually present ;<sup>15</sup>—that now, since Jesus by his sacrifice *had expiated our sins,<sup>f</sup>* the declaration in Ps. cx. had had this issue,<sup>g</sup> that Jesus was made greater than all things which are subject to God,<sup>h</sup> and even than the angels themselves, and thus had obtained that name and glory<sup>i</sup> which had been promised to David's offspring ;<sup>j</sup> that now he is perceived to be that begotten Son of God, who, in preference to all the kings of the stock of David, deserves to be called the Son of God,<sup>16</sup> being possessed

<sup>a</sup> Acts ii. 27, 29, 34.

<sup>b</sup> V. 27—31.

<sup>c</sup> V. 34.

<sup>d</sup> V. 32, 33.

<sup>e</sup> Ps. ii. 7.

<sup>f</sup> Heb. i. 3, x. 12.

<sup>g</sup> Heb. i. 3, comp. 13, x. 12 s.

<sup>h</sup> i. 2.

<sup>i</sup> V. 4.

<sup>j</sup> V. 5.

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self (2 Sam. vii. 12) : “ I will *make king* (*ἀναστήσω*) thine offspring after thee, and I will establish his *kingdom*.” Comp. Acts vii. 18.

<sup>15</sup> I do not apprehend that there will be very many, at the present day, disposed to doubt whether **הַיּוֹם** in that place indicates some certain and definite period, (Heb. iv. 7,) which was present, not indeed in the Psalmist's time, but in that to which the Psalm had reference, (comp. x. 5.)

<sup>16</sup> The Apostle, very suitably to the sense of the prophecy, (2 Sam. vii. 14 ; Ps. ii. 7, comp. Ps. lxxxix. 27, s. ; Ps. ii. 6.) infers from that name of *Son of God* the dignity of Christ's *empire* ; (Heb. i. 5, comp. with 2—4, comp. Luke i. 32 s. Matt. xxvi. 63 s.) but at the same time very clearly shews, that the offspring of David (Heb. i. 5, comp. with 2 Sam. vii. 14,) could not have obtained the name and dignity of Son of God,

of the same divine empire as the Father.<sup>a</sup> But let us hear also what our Lord himself says. We find, then, that to the disciples who acknowledged him<sup>b</sup> to be the Christ the Son of God,<sup>c</sup> he expressly shews, on the very same occasion,<sup>d</sup> the sorrow and death he was to undergo before he commenced his kingly life ; and publicly before the multitude<sup>e</sup> he also bids his friends expect not wealth, and a prosperous condition, but a similar destiny of calamities and of death ; and, at last, when he should make a most splendid exhibition of his glory, life, truly so called, and a most certain recompense of reward :<sup>f</sup> but he adds,<sup>g</sup> that, although that most glorious appearance of the kingdom of heaven<sup>h</sup> was neither so near at hand, nor of that earthly form, that any one ought to shrink even from undergoing death, for the gospel's sake,<sup>i</sup> yet those who are standing here<sup>17</sup> shall, a part

<sup>a</sup> Heb. i. 2, 3, 13, 8 s.

<sup>b</sup> Matt. xvi. 16.

<sup>c</sup> Ps. ii. 2, 7.

<sup>d</sup> Matt. xvi. 21.

<sup>e</sup> Mark viii. 34.

Luke ix. 23.

<sup>f</sup> V. 23—26.

<sup>g</sup> V. 27.

<sup>h</sup> V. 26.

<sup>i</sup> V. 25.

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in the sense that he was made far superior to the angels, (Heb. i. 4) and had sat down at the right hand of God, (v. 3,) and was appointed Lord of all things, (v. 2,) unless, besides his human nature, he possessed also one much more exalted, nay, higher than all others, which had founded, and which supports all things, (v. 10—12, 3,) and in reference to which God may be said (v. 2,) to have made the world by his Son. Compare Roos, *Lehre und Lebensgeschichte Jesu Christi*, P. i. p. 295.

<sup>17</sup> The apostles appear to have stood next to Jesus, (comp. Mark iii. 34) having been the only persons present with him while he was praying. (Luke ix. 18, 21,) before the people were called. (Mark viii. 34.) It is probable that he meant

of them,<sup>18</sup> not die, till they shall have seen *the kingdom of God*, or, as St. Mark expresses it, ix. 1, till they shall have seen *the kingdom of God come with power*, which, according to the interpretation of St. Matthew,<sup>a</sup> means, until they shall have seen this *man*, who now appears so abject and miserable,<sup>b</sup> *coming*<sup>19</sup> *to his kingdom*. Jesus, therefore, *some little time after* that discourse, but while *the apostles*<sup>20</sup> however were, a great part of them, *living*, entered upon his government; so that it was permitted to them surviving to see<sup>21</sup> his kingdom coming, and also

<sup>a</sup> xvi. 28.

<sup>b</sup> V. 21.

these, therefore, and perhaps pointed them out, by some visible sign, (Mark iii. 34. Matt. xii. 49,) when he uttered the words above cited.

<sup>18</sup> *Times*, in the passage referred to, signifies *a part*, in general; which may also be a *great part*. (John vi. 64, comp. with 66; 1 Cor. x. 7 ss.) And Judas, whom our Lord usually excepts in other places also, when he is speaking of the apostles, (John xiii. 10 s) certainly died before the commencement of the kingdom of God.

<sup>19</sup> ἔρχόμενον ἐν τῇ βασιλείᾳ seems to mean the same thing, (comp. 2 Kings xiii. 20; Job. v. 26,) as ἔρχόμενον εἰς τὴν βασιλείαν; and this phrase to signify *coming to the kingdom*, obtaining possession of the government. Comp. Theodotion, Dan. iv. 33, and the word כָּסֶפֶת, which, though it properly signifies *to come to any thing* (Obss. gramm. p. 272,) frequently means *to obtain possession of any thing*. Perhaps also Luke xxiii. 42, ought to be rendered: “*when thou shalt have obtained possession of thy kingdom.*”

<sup>20</sup> Compare above Acts xiii. 32.

<sup>21</sup> In like manner, Matt. xxvi. 64, it is said that the Jews shall hereafter *see* this same Jesus, whom they were now so ignominiously treating, sitting at the right hand of God, as

with power : that is, they were enabled, from many and great events, (among which,) besides the history of the ascension into heaven,<sup>a</sup> we reckon, for example, that remarkable and public gift of the promised Spirit,<sup>b</sup> a power which, through the divine efficacy of Christ sitting on the right hand of God,<sup>c</sup> the apostles sensibly felt to be communicated to them, for teaching, defending, and by miracles establishing the gospel ;—and, last of all, the destruction of Jerusalem ;) to perceive and know, that that despised and crucified Jesus now possessed powerful and universal dominion. And this is the very point I wished to enforce ;—that, *after the death of Jesus,*<sup>d</sup> *from the period of his resurrection and ascension into heaven,*<sup>e</sup> that heavenly kingdom which the ancient prophets had predicted, was entered upon by the offspring of David.<sup>f</sup>

#### § IV.

But if the commencement of the kingdom of heaven is to be reckoned from the period, when Jesus, having

<sup>a</sup> Acts i. 9, 11.

<sup>b</sup> Acts ii. 33—36.

<sup>c</sup> Mark xvi. 19 s.

<sup>d</sup> Heb. i. 3.

<sup>e</sup> Acts ii. 31 s. 34.

<sup>f</sup> V. 30, 33, 36. Heb. i. 3—5, 13.

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the Christ, the Son of God, (v. 63, note 16,) and possessed of his divine government. But in this place, as in that under discussion, (xvi. 27,) there is added the mention of a most illustrious, though far distant, proof of his glory, for the exhibition of which he shall come again from heaven, (Acts i. 11, as he went up to heaven, when (ii. 34. Mark xvi. 19,) he would enter upon his kingdom, and sit down at the right hand of God.

passed through his allotment of suffering and death, ascended into heaven ; it is evident, that, during the time of John the Baptist, and of Christ's residence on the earth, it *was as near at hand as possible*,<sup>a</sup> nay, was actually *present*.<sup>b</sup> For not only, as it is well known, does the *usus loquendi*, as well generally, as in the sacred writings in particular,<sup>22</sup> allow things to be spoken of as present which *are near at hand* ; but the kingdom of heaven was not merely at hand, but in a certain sense *was come*, when Jesus was born. For since it was promised *to the offspring of David*,<sup>23</sup> its commencement could not in any way be imagined, unless he who was to reign had first been conceived and born ; and, on the other hand, when he was born the time was already come to which the prophets had referred, when they foretold the government *of a man, about to spring from David*. We know<sup>24</sup> certainly that Jesus was born for the

<sup>a</sup> Matt. iii 2 ; iv. 17 ; x. 7. Luke x. 9, 11.

<sup>b</sup> Matt. xii. 28. Luke xi. 20 ; xvii. 21.

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<sup>22</sup> Comp. Rev. xi. 15, xvi. 17 ; Matt. xxvi. 64 ; Luke xxii. 69 ; 2 Tim. iv. 6 s.

<sup>23</sup> As I am inquiring only about that kingdom, which the prophets *promised*, but which the gospel shows *to have come* ; it is plain, that I am not here referring to the *divine* nature of Christ, *in itself* considered, whose government could not be the subject of promise or of expectation, (comp. John i. 3, and note 16,) but to the kingdom of that *man*, who, as it had been shewn in the ancient prophecies, was one day to spring from the family of David.

<sup>24</sup> " I am a king, being born for this end, that I might be a king, (comp. Luke i. 32 s.) and therefore (Matt. iv. 17, 23, comp. note 7.) I came into the world, that I might confirm this truth (this doctrine concerning my kingdom.)" John

very purpose, that he might publicly appear as the promised king ; and Christ's human nature was, from the period of his conception,<sup>a</sup> joined in that intimate union<sup>b</sup> with his divine, in order that<sup>c</sup> it might be properly qualified to enter upon the august empire<sup>d</sup> of the Son of God.<sup>e</sup> There are discoverable, moreover, in all those places in which Christ says that his kingdom *is come*, clear indications that a royal *person*<sup>25</sup> is chiefly referred to. Thus, in Matt. xii. 28, he shewed

<sup>a</sup> Luke i. 35.

<sup>b</sup> John i. 14.

<sup>c</sup> Note 16.

<sup>d</sup> Luke i. 32 s.

<sup>e</sup> V. 35. John i. 14.

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xviii. 37. I give to the article *τις*, the same sense which it has in Acts ix. 2, comp. xxii. 4, and Heb. iii. 3. “ In proportion to the greater honour which redounds from *this* house, over which Jesus presides, (v. 2,) to him who built it, than from the other, over which Moses presided.” Comp. Obs. Gramm. p. 119, n. 1. [That the article, however, has in Acts ix. 2, the force assigned to it by Storr, may well be questioned. See a judicious note of Bishop Middleton, in his ‘ Doctrine of the Greek Article,’ in loco.—*Tr.*]

<sup>25</sup> The kingdom had *so far* come, that *the king* by whom it was to be administered was certainly present. Unless, indeed, as is often the case, with the words *ἡγεμονία, ἀρχή, κυριότης*, the abstract *βασιλεία* be used for the concrete *βασιλεύς*. Certainly the Hebrew term, which commonly signifies *king*, properly means *kingdom* (comp. Obs. Gramm. p. 151), and was at length figuratively transferred to the signification of *king*. Its *proper* signification is to be found in Dan. viii. 21, at the beginning vii. 17; which the LXX. and Theodotion perceived in this last place, though not in the first. On the other hand the LXX. 1 Kings xi. 14, translate the Hebrew מֶלֶךְ, which is to be understood concerning *the king* (v. 15), by the word *βασιλεία*. Comp. Hess, über die Lehren, Thaten und Schicksale unsers Herrn. p. 61, 178, 279 s.

that *his kingdom was come*, because<sup>a</sup> such manifest proofs existed of his power over demons, that it was plain *a person* had made his appearance, who might properly be accounted the conqueror of the most formidable enemies.<sup>b</sup> And when in Luke xvii. 20 s. he shews that the kingdom of God does not come in such a manner, that it may be easily observed by any one<sup>26</sup> or pointed out, by this argument, that *the kingdom of God was already* in the midst<sup>27</sup> of the Jews, though ignorant of it,—he appears to mean nothing else than this; that *he*, the offspring of David about to reign, was present among the Jews.<sup>c</sup> Thence he adds immediately afterwards, Luke xvii. 22, that the time should come, when the disciples would earnestly desire this presence of the kingdom of God, and would long to recover one of the days which he had passed among them; but that he was then about to cease for some time his appearance, and that those ought to receive no credit, who should represent him as being present.<sup>d</sup> For although he should at some future time return,<sup>e</sup> yet he should not then come *μετὰ παρατηρήσεως*,<sup>f</sup> but suddenly,<sup>g</sup> and should take many by surprise.<sup>h</sup> If therefore you would trace the kingdom of heaven from its very beginning and foundation, which was laid in the conception and nativity of the king; then it embraces the whole *time of the*

<sup>a</sup> V. 29. Luke xi. 22.

<sup>b</sup> Comp. Ps. cx.

<sup>c</sup> Comp. John 26

<sup>d</sup> V. 23.

<sup>e</sup> V. 24, 26, 30.

<sup>f</sup> V. 29.

<sup>g</sup> V. 24.

<sup>h</sup> V. 26 ss.

<sup>26</sup> Comp. Elsner, Obs. ss. ad v. 20.

<sup>27</sup> See Raphel. Annot. in N. T. ex Xenophonte, ad v. 21.

*Messiah*,<sup>28</sup> which Moses and the prophets *foreshewed as to come*,<sup>a</sup> but John was able *to announce as present*,<sup>29b</sup> being in this very respect<sup>c</sup> superior to all the prophets,<sup>d</sup> that immediately after him the last and greatest of all the prophets, that is, the Lord himself, being then just at hand, was openly to make his appearance. But if you inquire respecting that time particularly, when *the person* whom the prophets predicted as about to possess universal dominion, not merely was present, but, in the sense intended by them,<sup>30</sup> entered upon his eternal kingdom ; then, in-

<sup>a</sup> *προφητευσαν*, Matt. xi. 13.    <sup>b</sup> *ευαγγελιζισθαι*, Luke xvi. 16.

<sup>c</sup> Matt. xi. 10.

<sup>d</sup> V. 9, 11.

<sup>28</sup> In this are included, besides Christ's kingdom, properly understood, all the other circumstances also, which according to Moses and the prophets (Luke xxiv. 26 s. 44 ss.), were to take place before the Messiah entered upon that glorious kingdom.

<sup>29</sup> I think that that *more comprehensive* sense of the *kingdom of heaven*, by which it is made to include the whole of Christ's history, obtains universally in those places where the *gospel* (message) *of the kingdom of God* is mentioned (note 7, 8 ;) since it is evident, that in the gospel are included not only Christ's sitting down at the right hand of God, and the administration of his divine government, but also all the transactions of his former life. (John i. 29 ; vi. 51. 1 Cor. xv. 1 ss.) Hence there is sometimes substituted for the phrase above mentioned (comp. Acts xix. 8 ; xx. 25 with v. 21,) sometimes there is subjoined in the same context (xxviii. 23, 31 ; viii. 12,) an explanation to inform us that *Christ* was intended. Add Luke xviii. 29, *ἕνεκεν τῆς βασιλείας τοῦ Θεοῦ*, for which in Matt. xix. 29, is *ἕνεκεν τοῦ Χριστοῦ*, and in Mark x. 29, *ἕνεκεν τοῦ Χριστοῦ καὶ τοῦ εὐαγγελίου*, shewing the reference to be to Christ (or the kingdom of God.)

<sup>30</sup> The ancient prophecies respecting Christ may be said to *have their accomplishment*, as soon as he had begun to reign in

deed, the time of the Messiah had arrived (πεπληρωται ο καιρος), at that period when Jesus, and before him John, published the gospel;—in such a manner, however, that his divine kingdom was rather *at hand*<sup>a</sup> than come, and was as yet *to be looked for*,<sup>b</sup> and sought by prayer.<sup>31 c</sup> On which account, John, however superior to the prophets, who were able neither to point to a present king, nor to announce the approach of his kingdom, was judged by our Lord himself<sup>d</sup> to be less than the apostles,<sup>32</sup> though these latter,

<sup>a</sup> Mark i. 15.

<sup>b</sup> xv. 43. Luke xxiii. 51.

<sup>c</sup> xi. 2. Matt. vi. 10.

<sup>d</sup> Matt. xi. 11. Luke vii. 28.

the manner predicted by the prophets. For all the events, which afterwards took place, or which shall yet happen, as, for instance, the joyful extension of the gospel, are included *in that very empire* (§ vii.) which was then present. Jesus, therefore, towards the end of his life, when his sitting down at the right hand of God (Luke xxii. 69,) was just at hand (note 22), shews that the things which had been written concerning him had their accomplishment, v. 37.

<sup>31</sup> It is not to be hence inferred, that this prayer (Luke xi. 2,) is not proper for use in our own day. For although the kingdom of God *was come*, as soon as Christ had ascended into heaven; yet we shall presently see that, in another sense, the kingdom of God may be *not yet arrived*. For, to say nothing of that most glorious manifestation of the kingdom of God which is yet to be made (§ viii.,) how many nations are there to whom this heavenly kingdom has not yet come, (Matt. xxi. 43?) how many Christians are there, who are not yet within the kingdom (Col. i. 13,) of the Son of God! Comp. Luther's *Larger Catechism* (p. 516 s. ed. Rechenberg.)

<sup>32</sup> “Those who are less; yet in the kingdom of heaven, when it shall have commenced, are greater than he (John.)” The article does not forbid, either that the singular μικρότερος should be taken *collectively*, (comp. Diss. de sensu vocis δίκαιος in

as having been formerly the disciples of John, were in this respect certainly his inferiors. The latter exercised their public duty and ministry,<sup>33</sup> not only during that happy<sup>34</sup> period when Christ sojourned among men, but actually in the midst of the supremely happy days<sup>35</sup> of *his heavenly empire*; they having lived to see these, which was a privilege denied to John.<sup>a</sup> Whence also, during that period which preceded Christ's death and ascension into heaven, *the right of citizenship in the heavenly kingdom*,<sup>36</sup> which

<sup>a</sup> Comp. Mark ix. 1.

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N. T. note 49,) or that, out of many disciples, inferior to their teacher, *certain individuals*, i. e. the apostles, should be understood, comp. Apoc. viii. 2.

<sup>33</sup> That it is to this that the declaration of our Lord refers, is shewn by the circumstance, that John is considered, through the whole of this passage, with reference to his public ministry, v. 9.

<sup>34</sup> Comp. Luke x. 23.

<sup>35</sup> There were many things, which could not be proclaimed even by our Lord himself (John xvi. 12, much less by John, which were afterwards published and diffused far and wide by the apostles; while, on the contrary, John's sphere was circumscribed by the limits of Palestine. Comp. Mosche Bibel-freund, P. i. p. 380 s. and add John vii. 38 s. xiv. 12.

<sup>36</sup> As the word *πολιτεία*, which signifies both the administration of a free state (see, for example, Demosthenes, Vol. ii. ed. Reisk. p. 1396, [Demosth. et Aesch. Op. Ed. Lond. 1827, Vol. iv. p. 420.—*Tr.*] and in many other places,) and any form of government whatever, as in Æschines, Vol. iii. Orat. Græc. p. 29, 389, [Demosth. et Aesch. Op. Ed. Lond. 1827, Vol. viii. p. 9.—*Tr.*] is transferred to the signification of *the right of citizenship* (see Wetstein, at Acts xxii. 28: so also *βασίλεια τῶν οὐρανῶν* means not only the *empire* or government of the Messiah, but *the right of citizenship in the Messiah's kingdom*, and all the felicity and duties connected with it, as

was to begin when Christ had ascended into heaven, is said to be *sought for*<sup>37</sup> as it were *with violence*, and *seized before hand*. It follows, then, that the commencement of the Messiah's kingdom, although in a

Rom. xiv. 17; Matt. xiii. 44 s; xix. 12. ("that either, in seasons of distress, they may the more surely, 1 Cor. vii. 26, or at all times, may the more evidently, v. 34, *sustain the part and obtain the privileges of citizens*,") and perhaps Mark xii. 34, where, however, as with respect to the word *πολιτείας*, in Eph. ii. 12, I am in doubt whether we are to understand *the commonwealth* itself, that is, the multitude of citizens, who are followers of Christ, seated at the right hand of God, (Col. i. 13.) or the *right of citizenship*, which in Latin, enters into the signification of the term *civitas*. The *right of citizenship*, however, seems peculiarly to be intended, in that passage of St. Matthew to which I have referred above (xi. 12:) "from the days of John the Baptist until these, in which ye are now listening to my instructions, *the right to the heavenly commonwealth* is sought for with violence, and those who use violence obtain it." We have seen, indeed, that in Luke xvi. 16, ἡ βασιλεία τοῦ Θεοῦ is used in another sense, (note 28, 29. But this is no reason why we should not understand the pronoun αὐτὴν, which follows, to refer either to the *right to the divine commonwealth*, in regard to which (εἰς αὐτὴν, comp. Rom. iv. 20, and note 86) many strive as it were with great violence,—or to the *heavenly commonwealth* itself, *into which* many press with vehemence. For we have examples, elsewhere, of the word to which a pronoun refers being used in a different sense, in the second instance, from that which it had at first; as Acts viii. 5, πόλις is *the city itself*; but αὐτοῖς refers to the same word, just as if (comp. v. 14) it had signified *the inhabitants of the city*. Comp. Obs. Gramm. p. 427.

<sup>37</sup> The signification of βιάζομαι, which, in Matt. xi. 12, is used *passively*, as is the case with ἐναγγελίζομαι in the parallel passage, Luke xvi. 16, may be seen from the citations adduced by Krebs and Loesner on Matt. xi. 12.

certain sense it may be traced from his birth,<sup>a</sup> yet properly is to be reckoned from his ascension into heaven.<sup>b</sup> Which proves, that a far different appearance was then given to the kingdom of David, which Jesus possessed *after his death and return to a new life*; and that the throne of David became a far more exalted seat of majesty,<sup>c</sup> from the time that it was occupied by Jesus.<sup>d</sup>

## § V.

### II. ITS PERPETUITY.

But this point being established, it follows, that the *duration* of this empire, which Jesus obtained with his new and *immortal* life, is not to be measured by that of other kingdoms. For since the heavenly kingdom can neither be deprived of its king, seeing he lives for ever,<sup>e</sup> nor ever left destitute by his divine<sup>f</sup> power; it can certainly have no end, except one determined by God, who conferred<sup>38</sup> the kingdom upon Christ. Moreover, that in the very first prophecy<sup>g</sup> an *everlasting* empire was promised to the offspring of David, is evident from a correct inter-

<sup>a</sup> § iv.

<sup>b</sup> § iii.

<sup>c</sup> Acts ii. 34. Heb. i. 3 s. 13. Matt. xxii. 41 ss.; xxvi. 64.

<sup>d</sup> Acts ii. 30 ss      <sup>e</sup> Heb. vii. 23 ss; ix. 25 ss. Rom. vi. 9

<sup>f</sup> Ps. cx. 1.

<sup>g</sup> 2 Sam. vii. 13, 16.

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<sup>38</sup> Comp. Ps. cx. 1, 4. Heb. v. 5 s. Acts ii. 36. Heb. i. 2. John v. 22—27. Matt. xxviii. 18. Phil. ii. 9 ss. Eph. i. 20 ss, and above, § i.

pretation both of the Old (Ps. lxxxix. 30, 37 s.<sup>39</sup> Dan. vii. 14; Isa. lv. 3) and New Testament. St. Paul, when he had shewn that Jesus<sup>a</sup> was that same king, who had been so long expected to arise out of the family of David, goes on to shew,<sup>b</sup> that he was called by God to life and government<sup>40</sup> with this provision, that he should never return to destruction,<sup>41</sup> since that great blessing,<sup>42</sup> promised to David,<sup>c</sup> is eter-

<sup>a</sup> Acts xiii. 32 s § iii.

<sup>b</sup> V. 34.

<sup>c</sup> V. 32, 23.

<sup>39</sup> Comp. Michaelis, crit. Collegium über die drey wichtigsten Psalmen von Christo. p. 467 s.

<sup>40</sup> That it was to this the apostle referred, appears from the passage of Isaiah (lv. 3, which he cites.)

<sup>41</sup> Although διαφθορά v. 35—37; ii. 29, 31, signifies properly that consequence of death, which consists in the corruption and decay of the lifeless body; yet, in this place, *destruction*, in general, is meant (comp. Ezek. xxi. 31. Jer. xiii. 14,) of whatever kind it be. In the former sense, indeed, Jesus did not experience διαφθορά (Acts xiii. 37;) all discussion, therefore, respecting his *return eis διαφθοράν*, is necessarily precluded. But no *destruction*, no death, *any more* (Rom. vi. 9,) awaits him hereafter. Whence his kingdom shall never *be destroyed* (οὐ διαφθαρήσεται, Dan. vii. 14. ap. Theodotion), nor transferred to another (comp. Heb. vii. 24.

<sup>42</sup> The Greek *ῥοια*, which relates properly to *piety*, partakes also of the sense of the Hebrew חֶסֶד (Isa. lv. 3, comp. LXX.

Deut. xxix. 19), and expresses a *great benefit* (comp. Obs. Gramm. p. 97 ss.); as the Greek word *ᾔδινς*, which signifies *pains*, has in Acts ii. 24, borrowed from the Hebrew (חֶבְלִי), which signifies both *pains* and *cords*, the signification of *cords*. But what that benefit toward David is (comp. iv. 9, and note 43,) is evident from Psalm lxxxix. 2. This, both David himself (2 Sam. vii. 19, 26, 29) and the Psalmist also (v. 5, 29 s. 35 ss.) accounted of paramount value; that an

nal.<sup>43</sup> Nay, that<sup>a</sup> so far was he from possessing, like his father,<sup>b</sup> a government limited to a certain period, and to be terminated by death, that, even before he had at-

<sup>a</sup> V. 35—37.

<sup>b</sup> V. 36.

*eternal* dignity, namely, was promised to David's offspring. See ὅσια, beautifully illustrated, Bib. Cab. V. iii. Tittmann's Synon. p. 41.

<sup>43</sup> Since the blessing which God wished to confer upon David, consists especially in the *perpetuity* of his kingdom; (note 42), *sure* (σιστόν) cannot mean any thing but *eternal*. But the sense of *perpetuity* appears to be the proper meaning in this place, for this reason, that with τὰ ὅσια τὰ σιστά (הַנְּאֻמִּים) in Isaiah (lv. 3), there is joined בְּרִית עוֹלָם, a promise stable, and of perpetual force; to which, in the principal prophecy (Ps. lxxxix. 29), answers בְּרִית נְאֻמָּנָה, while, on the other hand, for חֲסִדֵי דָוִד הַנְּאֻמִּים in Isaiah, is read in the Psalm חֲסִדֵי (לְדָוִד. v. 21. לְעוֹלָם אֲשֶׁמֹּר-לוֹ); so that it is evident that נְאֻמָּנָה and לְעוֹלָם are used for each other, and that the blessing נְאֻמָּנָה towards David, is a blessing to be kept for him for ever. The word נְאֻמָּנָה, more-

over, is not uncommon in other places, in the sense of stability and *perpetuity*; as, for example, in 2 Sam. vii. 16, when it is said that the family and kingdom of David shall be established (נְאֻמָּנָה) for ever (עַד-עוֹלָם), reference is made to the *duration* of the thing promised, not to the *sure* fulfilment of the promise. In like manner, Ps. lxxxix. 38, the term נְאֻמָּנָה is applied to the offspring and kingdom of David; but this, both the parallelism and the adjunct עַד בְּשֶׁחַק, like that

tained that high dignity, the power was not given<sup>a</sup> to that death which he voluntarily underwent, of subjecting his flesh to the dominion of destruction or decay, or of at all retarding the attainment of that eternal<sup>b</sup> life and happiness at the right hand of God,<sup>c</sup> to which he was advancing. More explicitly, however, and plainly than all, does the angel who foretold the conception of Jesus declare,<sup>d</sup> that the son of Mary<sup>e</sup> who was to arise from the stock of David,<sup>f</sup> should reign *εἰς τοὺς αἰῶνας*, and that of his kingdom there should be no end; where that ambiguous expression *εἰς τοὺς αἰῶνας*, (2 Sam. vii. 13, 16<sup>44</sup>) is, in the parallel part of the declaration, clearly explained in such a manner, as to make it evident that we are to understand an *infinite* and eternal duration. The declarations, therefore, of David<sup>g</sup> and of St. Paul,<sup>h</sup> ought not to be taken in an opposite sense. Nor does it seem difficult to perceive, that their meaning is far different from this. For since an *eternal* priesthood<sup>45</sup>

<sup>a</sup> Comp. ii. 24.<sup>b</sup> Ps. xvi. 11.<sup>c</sup> Comp. cx. 1.<sup>d</sup> Luke i. 33.<sup>e</sup> V. 31.<sup>f</sup> V. 32.<sup>g</sup> Ps. cx. 1.<sup>h</sup> 1 Cor. xv. 24—28.

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*perpetual*, (comp. Gen. ix. 16), *sign in the clouds* (v. 13 ss.), explain in this sense: יִכּוֹן עוֹלָם. Finally, perpetual fountains are said to be נְאֻמִּים, Isa. xxxiii. 16; Jer. xv. 18.

—The blessing, or kingdom, promised to David, had a character far different from the unstable and *brief* kingdom of Saul, (2 Sam. vii. 16, comp. with 15.)

<sup>44</sup> That that primary prophecy is referred to by the angel, is clear from a comparison of the two places, (Luke i. 32, and 2 Sam. vii. 14, 16.)

<sup>45</sup> *Εἰς τὸν αἰῶνα* (Ps. cx. 4; Heb. vii. 17, 21, 24), is not only

is attributed to the Messiah, and this is very closely allied<sup>46</sup> to his *kingdom*,<sup>a</sup> it is evident that they do not intend to deny eternity to the latter. Therefore *εως* in Psalm cx. 1, does not mean,<sup>47</sup> that, when every enemy has been subdued, the government<sup>48</sup> is to be

<sup>a</sup> Ps. cx. 4, comp. with Heb. vii. 1—3.

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taken by St. Paul in the sense of *eternity* (v. 3, 23—25), but the Psalmist himself also pretty clearly interprets it in the same way, while he derives the Messiah's priesthood from a divine decree, of a very solemn and sacred character (Heb. vii. 20), and never to be changed. See Bib. Cab. Vol. iii. Tittmann's Synon. p. 66.

<sup>46</sup> Compare also Heb. v. 5, where it is shewn that Jesus obtained from God a most glorious *priesthood*, from a passage which refers more properly to his *kingdom* (note 16.)

<sup>47</sup> Compare the passages cited by Glass (Philol. S. p. 382 s. vol. 1. Ed. Dathe. Lips. 1776.) Isa. xlvi. 4. Matt. xxviii. 20. 1 Tim. iv. 13.

<sup>48</sup> That *sitting at the right hand of God* is in this passage indicative of divine *government*, I gather from 1 Cor. xv. 25; Heb. viii. 1, to say nothing of other passages (xii. 2, Eph. i. 20 ss. Mark xvi. 19 s.), which not quite so clearly refer to the Psalm in question, treating of the kingly priest (comp. Heb. viii. 1.) and considered at large in Ch. vi. 20, vii. But if it be inquired, for what reason mention is made of the *right hand* of God, the answer is easy. For, as there was evidently no danger (1. Cor. xv. 27), that he who bade the Messiah to sit on his right hand, should be thought inferior to him, and as, on the other hand, it was necessary to take particular care to place the wonderful dignity of the *Messiah* clearly before the view, it was certainly proper to speak not of the left, but the right hand, which is a token of honour (Comp. Matt. xxv. 33 s.; Gen. xlviii. 13 ss. and Müntinghe kurze Anm. zu den Psalmen, p. 187 s.) But the meaning is, that the Messiah, *generally near* God, sits on the very throne of God. Whence immediately afterwards (Ps. cx. 5), *God* is in turn (Comp. Comm. in ep. ad

taken away from Christ; but as the general object of this whole Psalm is to shew,<sup>a</sup> that the designs of his enemies against the divine prince would at length have an ending altogether different from that which they expected, it was in exact conformity with such a design to establish this point especially, that the divinely appointed Lord should reign, until all his enemies should be subjected to *his own*<sup>b</sup> power. Which does not mean, that he to *whose* government the enemies shall be subjected, (which circumstance proves of itself the continuance of that government,) should then resign his power; but, on the other hand, the result of the whole matter is declared to be this, that they who had refused to acknowledge this prince, and wished to remove him by force from his government, are all *overthrown* and confounded, while *he himself*, on the contrary, *is sitting at the right hand of God*. He shall reign for a considerable time in the midst of enemies,<sup>c</sup> securely<sup>d</sup> expecting<sup>e</sup> an end of the rebellion; but, while he himself is sitting at the right hand of

<sup>a</sup> V. 2 ss. compared with ii. 1 ss.

<sup>b</sup> cx. 1.

<sup>c</sup> V. 2.

<sup>d</sup> ii. 4.

<sup>e</sup> Heb. x. 13.

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Hebr. p. 81), said to be at *the right hand*, that is, (comp. Herder, vom Geist der heb. Poësie, P. ii. p. 404, 409), at *the side* of the kingly priest. But the reason why I hesitate to refer the term אֲדֹנָי v. 5, to the *Messiah* himself, is that otherwise the

pronoun of the *second* person in the word יְמִינֶךָ would have to

be transferred to *God*, although the Psalm in other places usually speaks of *God* in the *third* (v. 1 s. 4), but of the *Messiah* in the *second* (v. 2 s. 4, 1), person, (comp. Müntinghe Besondere Anm. p. 170.)

God, it shall at length come to pass, that all his adversaries shall be reduced under subjection to *his* authority. Such being the meaning of the Psalm, and this sense of it being recognized by *St. Paul* himself, who has evidently made the dignity of the Messiah, described in the Psalm, coequal<sup>a</sup> with his life, which he shews to be *eternal*;<sup>b</sup> we seem to be going quite in opposition to his design, by supposing that in 1 Cor. xv. any *end* is assigned to the Messiah's kingdom. Therefore the government, which it is said in v. 24, he shall restore<sup>49</sup> to God, even the Father, must not be supposed to mean *Christ's* government, but that of *every opposing*<sup>50</sup> *power*, which is evidently declared to be *destroyed*, that the power may be restored to God. For since those who set themselves against Christ, at the same time resist *God* also;<sup>c</sup> the government is restored to *God*,<sup>d</sup> when it is restored to *Christ*, subduing<sup>51</sup> those who are at the same time the enemies of himself and of God, and thus recovering the government for God and for himself,<sup>e</sup> from the enemies who had usurped it. That this is the meaning of the passage under discussion, appears to me to be con-

<sup>a</sup> Heb. vii. 23—25.

<sup>b</sup> Rom. vi. 9. Heb. vii. 25, 24.

<sup>c</sup> Ps. ii. 2.

<sup>d</sup> Rev. xi. 17; xix. 6. <sup>e</sup> xi. 15.

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<sup>49</sup> Comp. 2 Chron. viii. 2, Obss. Gramm. p. 357.

<sup>50</sup> That *hostile* power is meant, is shewn not only by the explanation (πάντας τοὺς ἘΧΘΡΟΥΣ) subjoined in v. 25, but by the very word καταργήσῃ in v. 24, which, like the word ἀπεικδυσάμενος and similar expressions (Col. ii. 15), shews plainly, that *inimical ἀρχαὶ καὶ ἰξουσίας* are intended.

<sup>51</sup> See Rev. vi. 16, 17; xvii. 14; xix. 11 ss.; Ps. ii. 9, 12; cx. 3. Also the *last* enemy (1 Cor. xv. 26) *Christ* shall destroy (v. 21, s. 57. John v. 21—29; vi. 39 s. Phil. iii. 21.)

firmed also by what immediately follows. For St. Paul clearly shews, in 1 Cor. xv. 27, that v. 25 by no means expresses in the words *αχρὶς οὗ* a limit and end of Christ's government; but that all that we are to understand is, that *all things*, and therefore all enemies also,<sup>a</sup> are to be subjected to the empire of Christ. According to this interpretation, therefore, the general drift of the Apostle will be this; that "for all<sup>52</sup> the friends of Christ<sup>53</sup> who, after the example of himself,

<sup>a</sup> V. 25 s.

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<sup>52</sup> Not only are these the only persons mentioned in v. 23, (we know, indeed, that *ἐν τῇ παρουσίᾳ αὐτοῦ* he will restore life to others also; but it will not be such as to deserve the name, but only death and penal suffering (John v. 29;) but, besides this, the whole context speaks, not of the dead in general, but concerning those particularly of the *κεκοιμημένοι*, who *ἐν Χριστῷ κοιμηθέντες* (v. 18,) shall, in their own order and place, obtain the same life to which Christ first attained (v. 23, 20, 49, comp. with Phil. iii. 21;) a life more happy than this present, not sought after by all (1 Cor. xv. 19,) but properly by those only who have had faith in Christ (v. 19,) and in his gospel for the attainment of their salvation (v. 14, 17 2.) and who, on account of their love for Christ, and for that better life to which they believed him to have gone before (v. 14, 17, 4 ss,) have suffered multiplied hardships (v. 19, 30 ss:)—or, in short, the *ἀνάστασις* of which St. Paul speaks in this passage, is joined with *βασιλείας Θεοῦ κληρονομία* (v. 50,) an object worthy of the most ardent endeavours (v. 58,) and of the warmest gratitude (v. 54—57) Comp. Phil. iii. 11, and Obs. Gramm. p. 32.

<sup>53</sup> As *all* those who have believed in the gospel of Jesus concerning life eternal, who are no more *ἐν ταῖς ἁμαρτίαις* (v. 17,) who *κοιμῶνται ἐν Χριστῷ* (v. 18,) who are not unwilling, for the sake of Christ and in the hope of a better life, to pass the present in misery (v. 19), and who are among that number of mortals of whom Christ is the first (v. 20,)—die on account o

who was the first that rose again,<sup>a</sup> have been recalled from death to a life of blessedness,<sup>b</sup> an end<sup>54</sup> is at hand<sup>c</sup> to which both the expectations of believers are directed,<sup>d</sup> and the divine promises, upon which these expectations rest, all point.<sup>e</sup> For that this is as it were the scope and end of the divine promises, that the empire of Christ will at length so far prevail, that all enemies shall be subjected to him,<sup>f</sup> of whom death must be reckoned the last,<sup>55 g</sup> which will be destroyed by the

<sup>a</sup> V. 20.

<sup>b</sup> V. 23

<sup>c</sup> V. 24.

<sup>d</sup> V. 19.

<sup>e</sup> V. 25, 27.

<sup>f</sup> V. 25 comp. with Ps. cx. 1.

<sup>g</sup> 1 Cor. xv. 26.

Adam : so *these same* shall also be *all* blessed through Christ with a life (v. 22,) and resurrection (v. 21,) which is not death and punishment *κρίσις*, John v. 29,) but exactly opposite to the death introduced by Adam (1 Cor. xv. 21.) Comp. note 52.

<sup>54</sup> " Εἴτα (after the *ἀνάστασις* 1 Cor. xv. 23,) τὸ τέλος (that is *ἔσται*, comp. Mark xiii. 7; Luke xxi. 9, with Matt. xxiv. 6, 14), then, when the time of the dead shall have come (Rev. xi. 18), ΤΕΛΕΣΘΗΣΕΤΑΙ τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοῖς ἑαυτοῦ δούλοις τοῖς προφήταις (x. 7), so that *γίγῃ*, xxi. 6, may have the fullest force possible." Comp. *τέλος*, Luke xxii. 37.

<sup>55</sup> Many enemies shall be subdued (Rev. xviii. xix. xx. 9, 10) before all the children of God shall have risen to life (v. 12). But as soon as these shall have come to life, all the wicked have been subdued, and are paying the punishment of their rebellion (v. 15.) After this there is no death (xxi. 4) except in hell (v. 8); and not indeed here does the ancient form of death continue, but a death of a far different kind (*ὁ δεύτερος θάνατος*) reigns there, an abiding testimony of the victory and power of Christ (2 Thess. i. 9.) As this *abstract* doctrine was to be represented *by a vision*, and placed before the eyes of St. John, death and *ἄδης* are depicted (comp. Rev. vi. 8) as an enemy (comp. 1 Cor. xv. 26, 54 s.), opposed to the peace of them that are heirs of God (v. 50), and fellow-citizens of

resurrection of those who have died in faith.<sup>a</sup> For that God<sup>56</sup> has put all things, and therefore all enemies, under him.<sup>b</sup> That, therefore, when Christ shall have destroyed death,<sup>c</sup> and also<sup>d</sup> every opposing power, and shall thus have restored the kingdom to the Father; *i. e.* when he shall have caused it to come to pass, that God every where<sup>57</sup> prevails, and his majesty is universally acknowledged,<sup>58</sup> some rejoicing exceedingly

<sup>a</sup> V. 54—57.

<sup>b</sup> V. 27, comp. with Ps. viii. 7, note 68.

<sup>c</sup> 1 Cor. xv. 23, 54.

<sup>d</sup> V. 26.

Christ; and, with other (Rev. xx. 15) enemies of Christ, are introduced (xx. 14) as conquered by him (comp. 1 Cor. xv. 57, 21 s) and cast into hell. If Oeder had only been willing to perceive this circumstance, and to distinguish the *figure* (Rev. xx. 14) from the *thing signified* (xxi. 4); or, in other words, to seek the interpretation of the former of these two places from the latter, he might easily have forborne the ridicule in which he has thought proper to indulge. (Comp. Christl. freye Unters. über sogenannte Offenb. Joh. p. 123 s. 308 s.)

<sup>56</sup> That both *ἐπίταξεν* in v. 27, and *Θῆ* in v. 25, refer to the more remote (comp. Obs. Gramm. p. 402), *Θεὸς καὶ πατὴρ*, not to the nearer *Χριστὸς* (to which, without doubt, the word *καταργήσῃ* in 1 Cor. xv. 24, had reference), is evident not only from v. 27 s. but from Ps. cx. 1; viii. 7. Comp. also cx. 5, 6, (note 48)

<sup>57</sup> *Πᾶσι*, v. 28, appears to be *neuter*, which is frequently used to denote place (comp. Acts ix. 32,) and time. Thus God is said by Philo, when describing his omnipresence (*de sacrif. Abel. et Caini*. p. 141, ed. Franc.) *πληρώσαι ΠΑΝΤΑ ΔΙΑ ΠΑΝΤΩΝ*, to fill all things *every where*; and by St. Paul, when setting forth the divine goodness, *πληροῦσθαι* (to fill) *ΤΑ ΠΑΝΤΑ ΕΝ ΠΑΣΙ*, all things *every where and always*, all things completely. Eph. i. 22, comp. Diss. de sensu vocis *πλήρωμα* in N. T., note 64.

<sup>58</sup> As that is said to be *nothing*, which has little or no power,

in God their king,<sup>59</sup> and deriving their whole pleasure and happiness<sup>60</sup> from this source,<sup>61</sup> from which they see and inwardly feel it to flow,<sup>62</sup> *i. e.* from the all-powerful and benignant government of God, with never-ceasing reverence,<sup>63</sup>—others,<sup>a</sup> on the contrary,<sup>64</sup> feeling with terror<sup>65</sup> the power of his just<sup>66</sup> government, and not daring to open their mouths against him;—then shall come the end.”<sup>b</sup> Nor should it seem strange, that the discourse in v. 24, changed from the government<sup>c</sup> of *Christ*, who,<sup>67</sup> it

<sup>a</sup> V. 24 s.

<sup>b</sup> V. 24.

<sup>c</sup> V. 25.

strength, &c., and has nothing to boast of (Acts v. 36; Gal. vi. 3); so, on the contrary, God is *all things* (1 Cor. xv. 28), because every created thing, however excellent, owes every thing it has to glory in to God; and even the man (v. 21) Jesus himself, constituted by God the Lord of all things (v. 27, comp. with Ps. viii. 7, 5), possesses this his kingdom as a divine gift (Phil. ii. 9.) In this sense, indeed, (which is set forth in 1 Cor. xv. 28) God is *all things every where, even before his enemies have been subdued*, in whose foolish and impious (Ps. ii. 4) *opinion* God passes for nothing, or who account him as nothing, although he is all things, and despise him (x. 4; xiv. 1), or, at any rate, prevent (1 Cor. xv. 26) the glory of his kingdom from shining evidently forth. But Christ shall restore the government to the Father, or shall vindicate his glory and authority, by the conquest of all his enemies; that, as God is in fact all in all, so he may every where be *acknowledged* to be such, and may no more be accounted as nothing, but may every where possess supreme *authority*. Comp. Kypke, ad v. 28.

<sup>59</sup> Comp. Rev. xxi. 3, 7; xxii. 3.

<sup>60</sup> xxi. 6, 4 s.

<sup>61</sup> xxii. 1, 5; xxi. 22 s.

<sup>62</sup> xxii. 4.

<sup>63</sup> V. 3, 4.

<sup>64</sup> xx. 10, 15; xxi. 8. 2 Thess. i. 8.

<sup>65</sup> Rev. vi. 15 ss.

<sup>66</sup> 2 Thess. i. 9, 5 s. Rev. xxii. 12; xiv. 10.

<sup>67</sup> *He* delivers up the kingdom to the Father (1 Cor. xv.

was said, should destroy every opposing power, to the *Father*, to whom the kingdom is said to be delivered up by Christ. The reason of this the Apostle adds in v. 27, 28: "when it is written,<sup>68</sup> that all things are *put under* him (by another), it is manifest, that he is to be excepted who put all things under him. Since,<sup>69</sup> moreover,<sup>70</sup> all things *are put under*

24) *he* must reign (v. 25) until all enemies are subdued. *This same person*, therefore, uses his own power for the destruction of every opposing power. Comp. note 51.

<sup>68</sup> So *ἐπὶ* must be rendered, being put for *εἰρημένον* Luke iv. 12), or (v. 8, 10) *γεγεγαμμένον*  $\tilde{\eta}$ . Comp. Heb. iv. 3, 4, and Obs. Gramm. p. 412. But it appears from this place, that the preceding words were taken from the Scripture. The Apostle has elsewhere (Heb. ii. 6—9) quoted the same prophecy (Ps. viii. 7.)

<sup>69</sup> We are no more compelled to consider *ὅταν* in this place as indicative of *time*, than we are the same word in v. 27;—the sense, on the contrary, seems to be this: "since it is said, that all things *are put under* him, it is evident, that there is some one person to be excepted from the number of all, he, namely, who put all things under him; yes, I say, since all things are *put under him*, it is still further most clear, that there is a certain person *superior*, he, namely, who was able to put all things under his power. Comp. *ὅταν* Rom. ii. 14, and Aristot. de mundo. c. 4, (in Hoogeveen, Doctr. partic. græc. ex ed Schüzii. p. 577, [p. 386, Ed. Glasg. 1813.])—*Tr.*

<sup>70</sup> Comp. *δε* Heb. iii. 17, 18. "When it is said (Ps. xcv. 7, 8): to-day, while ye hear the voice of God, do not be perverse, *as in the place of rebellion* (Meribah); who (comp. Raphel. Annot. ex Xenoph. ad Matt. xxvii. 23, and Loesner. Obs. e. Phil. ad Act. xix. 35), when they had heard, rebelled? Did not all they (comp. Raphel. Annot. ex Arriano ad Jac. i. 17) that were brought out of Egypt by Moses? (was it not *clearly* such as were on the way to Palestine, and also had a promise of rest before them?) With whom, *moreover*, was God dis-

him<sup>71</sup> (by the Father), the Son himself also will be subject<sup>72</sup> to him, who has put all things under him, pleased, but with those who sinned against him (comp. Num. xiv. 34, with xxxiii. 9, Add Heb. x. 26)? Whom, *moreover*, did he deprive by an oath of the promised rest, but (Numb. xiv. 3) those that had no faith in God? There are three points which the Apostle establishes, Heb. iii. 15 ss. by the example of the Israelites: 1. that the simple hearing and knowledge of a promise are of little avail to us, (comp. iv. 2), 2. that apostasy, after a knowledge of the truth, (x. 26) precludes an entrance into the promised blessedness; but that this apostasy, 3. arises from ἀπιστία (iii. 19; iv. 2 s. 11), comp. iii. 12. “ Lest *there be perceived to be* in any one (comp. 2 Cor. iv. 7, and Obs. Gramm. p. 14. n. 2) an evil ἀπιστος heart, by its departure from God.”

<sup>71</sup> The words do not mean, that at the period when all things *shall be* put under the Son, and every enemy subdued, the Son also himself will be subject; but that, since all things *are* (comp. ὑποτίθεται v. 27, put under him *by the decree* τοῦ ὑποτάξαντος, who, before all could see it with their own eyes (Heb. ii. 8), πάντα ἔΤΙΘΕΤΑΙ ὑπὸ τοὺς πόδας αὐτοῦ (1 Cor. xv. 27,) it follows, that the Son also is subject to him, from whom he has received this extensive dominion (comp. note 38.) But if we take the words of St. Paul in the former sense, we shall thereby deny, that the Son, who is nevertheless evidently considered in reference to his *human* nature (v. 21, 45 ss. comp. with Phil. iii. 21), to which power is *given* over all things (1 Cor. xv. 27; Heb. ii. 6—9), was subject to the Father *before* he had delivered up the kingdom to him, having vanquished his enemies. But the Messiah plainly declares, in Ps. xvi. 2, that he derives all his happiness and dignity (v. 11) from Jehovah, or, in other words, that God is all, even *to him*, and not simply to the things which are subjected to his government. Comp. Schnurrer, Anim. ad quædam loca Psalmorum, p. 7, Fascic. i.

<sup>72</sup> Both this future, and τότε which precedes it, seem to mean a *logical inference*, not something *following in the course*

so that God is therefore all in all.”<sup>a</sup> When St. Paul magnificently describes that great power of the *man*<sup>b</sup> Jesus, which is able to overthrow every enemy,<sup>c</sup> and

<sup>a</sup> Comp. note 58, 71.

<sup>b</sup> Note 71.

<sup>c</sup> V. 24.

of time, and to have the same force as if it had been said : ὅτι δὲ ὑποτίτακται αὐτῷ τὰ πάντα, ΔΗΛΟΝ ΟΤΙ (comp. v. 27.) καὶ αὐτὸς ὁ υἱὸς ΥΠΟΤΑΣΣΕΤΑΙ. And τότε may either be rendered *therefore* (comp. Jer. xxii. 15 s. in the Hebrew ;) or it may be redundant (Ps. lxix. 5; or rather it may answer to the preceding ὅταν, as in that passage of Plato (Opp. Lugd. 1590, p. 158. [Ed. Bipont. Vol. ii. p. 248.—Ed. Bekker, Part ii. Vol. ii. p. 177.—Tr.]—ΟΤΑΝ περὶ τὸ φαντάσμα αὐτὸν (σοφιστὴν) ἀπατᾶν φῶμεν καὶ τὴν τέχνην εἶναι τινα ἀπατητικὴν αὐτῷ, ΤΟΤΕ πότερον ψευδῇ δοξάζειν τὴν ψυχὴν ἡμῶν φήσομεν ὑπὸ τῆς ἐκείνου τέχνης ἢ τί ποτ' ἐρῶμεν ; comp. lxx. ; Prov. ii. 5; Ps. xix. 14; cxix. 92. But I understand the *future* here in the same way as in Rom. vi. 5, (where ἀλλὰ is used instead of τότε, to connect the inference with the premises) ii. 26; 1 Cor. xiv. 7—9, 11; and in the argument which immediately follows (1 Cor. xv. 29,) the passage under discussion (v. 23 :) “ else (if it should be otherwise, than as we have above, v. 20—23, endeavoured to shew,) what SHALL THEY DO, who are baptized for the dead (comp. John xi. 4; Rom. xv. 8; Acts xv. 26,) with this design, namely, that (John iii. 5; Tit. iii. 5, 7; Gal. iii. 26 ss. comp. with iv. 7,) they may have the privilege of entering (1 Thess. iv. 17; 2 Thess. ii. 1; John xvii. 24; Heb. xii. 23 s.) into eternal fellowship, not only with Jesus himself, but with those who κοιμήθησαν (1 Cor. xv. 18. 1 Thess. iv. 16,) ἐν αὐτῷ i. e. ὄντες (Rom. xvi. 11, 7, comp. with 13,) as it were, οἱ αὐτοῦ (1 Cor. xv. 23, comp. at Phil. i. 1, a.) But if the dead rise not at all, and thus (1 Cor. xv. 16, 18,) both Jesus and οἱ κοιμηθέντες ἐν αὐτῷ ἀπώλοντο, and are no more, why are they baptized for them? How absurd will be the conduct of those who, in the expectation of enjoying salvation and eternal life, with Jesus and his friends who have departed this life, become baptized, if there be no life after death; so that Jesus

even death itself,<sup>a</sup> this kingdom of Christ, thus august, and delivered from the injury and destruction of every opposing power, he gives to *God* the Father,<sup>b</sup> not in order to shew that it ceases to be *Christ's*, but that all things may at last be referred to the glory of God the Father;<sup>73</sup> especially<sup>c</sup> as the Psalms which he had in his mind, when he spoke of that *τῆς δόξης*,<sup>d</sup> treated the same subject in a similar manner.<sup>e</sup> But as we read, both that the Father subjected all enemies to Christ,<sup>f</sup> and that Christ subjected them to himself,<sup>g</sup> so he who is said in 1 Cor. xv. 24 to restore the kingdom to the Father, after the discomfiture of his enemies, may also be said to assert the authority and dignity of *his own* government. In other places we certainly find it said, that, even after the conquest of his enemies, *Christ* shall continue to reign.<sup>h</sup>

## § VI.

### III. ITS EXTENT.

As of all who have been seated upon the throne of

<sup>a</sup> V. 26, 21 s.      <sup>b</sup> V. 24.      <sup>c</sup> V. 27 s.      <sup>d</sup> V. 24.

<sup>e</sup> V. 25, 27, comp. with Ps. cx. 1; viii. 7, 1, 2.

<sup>f</sup> Note 56.      <sup>g</sup> Note 67.

<sup>h</sup> Rev. xxii. 1, 3; xxi. 22. s. xi. 15.

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has not risen again, and all the pious dead who received baptism were miserably deceived in the hopes which they entertained !

<sup>73</sup> Comp. Phil. ii. 11; Heb. iii. 4 r. The same design is pursued by the Book of Revelation, (comp. neue Apol. der Offenb. Joh. § 26, 22, note 6,) which I think is referred to by St. Paul in this same 15th Chap. of 1 Cor.; (1. c. § 13,) and for that reason I have the more frequently compared it with the declarations of the Apostle.

David, he who sits last upon it,<sup>a</sup> is infinitely the greatest in respect to the duration of his life and kingdom; so his authority and empire are not circumscribed with the narrow boundaries of Palestine, over which David reigned. For although he is called king of Sion<sup>b</sup> and of the Israelites;<sup>c</sup> yet we are not warranted thereby in limiting his empire to these regions. For, in the first place, under that illustrious offspring of David, the boundaries of his father's kingdom are said to be so extended (Ps. cx. 2),<sup>74</sup> that the king of Sion<sup>d</sup> has possession of *the whole earth*,<sup>e</sup> and all its inhabitants have either submitted to his authority,<sup>f</sup> or are forcibly controlled by him.<sup>g</sup> But further, not even by these limits is Christ's kingdom circumscribed or bounded, but we read that it extends *as far* (v. 1; Eph. i. 20—22; 1 Cor. xv. 27;<sup>75</sup> Phil. ii. 9—11; Matt. xxviii. 18) *as the kingdom of God himself*. For although the man Jesus both has the peculiar charge<sup>h</sup> of human affairs generally, whether as it respects men living on this earth,<sup>76</sup> or the dead, and attends particularly to the

<sup>a</sup> Luke i. 32. Acts ii. 30.

<sup>b</sup> Ps. ii. 6.

<sup>c</sup> Luke i. 33. John xii. 13, 15, comp. with 16. <sup>d</sup> ii. 6.

<sup>e</sup> V. 8. <sup>f</sup> V. 10. ss. Isa. lii. 15; liii. 10 ss. Amos ix. 12.

<sup>g</sup> Ps. cx. 2; ii. 4 s. 9, 12; cx. 3, 1, 5 s. comp. note 67, 56.

<sup>h</sup> John x. 16, v. 27—29. Rom. xiv. 9. Acts x. 42; xvii. 31.

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<sup>74</sup> “Jehovah shall extend (comp. Ezek. ii. 9; Exod. xxii. 7) the sceptre of thy kingdom out of Sion; *i. e.* thou shalt not reign here only, but other regions also shall obey thy sceptre, which belongs to them also.”

<sup>75</sup> Comp. Reussii Opusc. Fascic. i. p. 400 s.

<sup>76</sup> Hence *the world* has very properly received the name of βασιλεία τοῦ Χριστοῦ (Matt. xiii. 41) or, the province of Christ.

administration<sup>a</sup> of the *faithful* commonwealth of men, or *the church* ;<sup>77</sup> yet, for the good of the church,<sup>b</sup> he governs all things without exception,<sup>c</sup> even angels themselves.<sup>d</sup> From all which it is easy to perceive, that the sitting of Christ upon the throne of David may, on the one hand, be reckoned a real succession to David's place, inasmuch as<sup>e</sup> for the purpose of fulfilling<sup>f</sup> the divine promises made to David, Christ actually sprang from David, in that same land which his father had possessed, and on account of this peculiar relationship with the Jewish people,<sup>g</sup> *in the first place*, thought proper to present himself<sup>h</sup> particularly to them<sup>i</sup> as their king so long expected and desired, and announce to them the approach of his kingdom ;<sup>k</sup> in the *next* place, when he had ascended to heaven, made the first proofs of his exaltation to

<sup>a</sup> Eph. v. 23 ss. Col. i. 13.      <sup>b</sup> Eph. i. 22.      <sup>c</sup> V. 20 ss.

<sup>d</sup> Heb. i. 2—4, 6. 1 Pet. iii. 22.      <sup>e</sup> Luke i. 32.

<sup>f</sup> Rom. xv. 8.      <sup>g</sup> ix. 5.      <sup>h</sup> Matt. xxi. 1 ss. note 82.

<sup>i</sup> Acts iii. 25 s. Matt. viii. 12.      <sup>k</sup> John xviii. 37, § iv.

For the Lord compares it (v. 38) with a field, which, after the good fruits have for a long time been mingled with the tares, shall at length be purified. But it is clear from many passages (*e. g.* Mark vi. 23 ; Esth. i. 22 ; iii. 13 ; viii. 12 s.) that βασιλεία not only signifies empire itself, or supreme power (*e. g.* Ps. ciii. 19 ; cxlv. 11—13 ; Rev. xii. 10 ; xvii. 12, 18), but also the *region* or province over which this authority extends.

<sup>77</sup> Hence the multitude of those who yield a pious obedience to Jesus, their king, or *the church*, is sometimes, with propriety, called the βασιλεία or (comp. Matt. xii. 25 s. ; Amos ix. 8 ; Gen. xx. 9 ; comp. with 4, 7) *commonwealth* of the Son of God (Col. i. 13.)

be exhibited within the ancient empire of David,<sup>a</sup> and invited the people of Israel first, through the medium of his messengers, to his service, and to the attainment of the happiness of his heavenly kingdom, being about to add to these benefits others besides, which we are warranted to look for with certainty;<sup>b</sup> and, *finally*, extended his sceptre to the other nations also *out of Sion*,<sup>c</sup> and caused them to be brought by the instrumentality of Jews (Acts xv. 7.<sup>78</sup> Rom. xi. 12 s.<sup>79</sup>) into fellowship and communion<sup>d</sup> with the citizens, who were his fathers, of the stock of Israel. But, on the other hand, the government of David, held by mere mortal men<sup>e</sup> for a brief space of time, and having jurisdiction only over a small portion of the earth, is so far different from the eternal and widely-extended empire of Christ, that the throne of Christ cannot be called the throne of David, except *figuratively*, inasmuch as that *divine*<sup>f</sup> government over *the Israelites*, which was transferred (1 Chron. xxviii. 5,<sup>80</sup>) to David and his *posterity*, as to *the sons*<sup>g</sup>

<sup>a</sup> Acts ii. 33—36; iii. 16 ss. iv. 10 ss. v. 12 ss. comp with i. 4; Luke xxiv. 49.      <sup>b</sup> Rom. xi. 25 ss.      <sup>c</sup> Ps. cx. 2.

<sup>d</sup> V. 16 ss. xv. 27. Eph. iii. 6; ii. 12 ss.

<sup>e</sup> Comp. Heb. vii. 23.

<sup>f</sup> 1 Sam. xii. 12; viii. 7.

<sup>g</sup> Ps. lxxxix. 27. 2 Sam. vii. 14. 1 Chron. xxviii. 6.

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<sup>78</sup> Com. Bengel on this passage.

<sup>79</sup> Com. Diss. de sensu vocis πλήρωμα, § vii.

<sup>80</sup> David and his posterity sat upon the throne *of the kingdom of Jehovah*, but of that only which had to do *with the Israelites* (v. 5); whereas Christ, on the contrary, sits on the throne *of that* (Ps. cx. 1, comp. note 48, 75) *kingdom of Jehovah*, which is so extensive, that it reaches over *all created things* (Eph. i. 20—22), and that David himself, although in

of God, the king of the Israelites, was a shadow and *image* of the *divine* government over *the universe*,<sup>a</sup> conferred upon that man *who sprang from the stock of David*, and who was much more truly *the Son of God*.<sup>b</sup> Which being established, it follows, that as Christ sits not on the throne of David *itself*, but on *its antitype*,<sup>c</sup> so also the Israelites, over whom Christ reigns,<sup>d</sup> are not only the Israelites *themselves*, but *the antitype of this commonwealth*, i. e. the whole commonwealth of God, and, in a certain peculiar<sup>e</sup> sense, his church.<sup>81</sup>

<sup>a</sup> Heb. i. 2—4.

<sup>b</sup> V. 5, Luke i. 32.

<sup>c</sup> V. 32.

<sup>d</sup> V. 33.

<sup>e</sup> Note 77.

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that former sense he sat on a divine throne, and knew that by the time this remote offspring of his should reign, he would have been long since dead (2 Sam. vii. 12, 19), yet declared that he himself would nevertheless be within the kingdom and jurisdiction of this his own progeny. See Ps. cx. 1, where I have preserved the reading יְהוָה (Matt. xxii. 44), which declares,

that David regarded the Messiah as *his own* lord, or willingly submitted to him (comp. v. 43, 45, with 1 Pet. iii. 6), in a manner worthy of a lord *reigning for ever* (Ps. cx. 4, note 45) *with God* (v. 1, note 48, 75. (Comp. Müntinghe, Besondere Anm. zu den Psalmen, p. 168 ss. Annotations on the Psalms.)

<sup>81</sup> In Amos ix. 11 s. it is said that *other nations* also, different from the Israelites, shall profess the name of God, and thus be *in the kingdom* and empire of *David*, or among the number of the Israelites (Acts xv. 17, 14, comp. with 2 Chron. vii. 14, add Rom. ii. 26 ss. iv. 16 ss. 12; xi. 17 ss. Gal. vi. 16). But let us look into this passage of Amos: “At a certain (comp. Neue Apol. der Offenb. Joh. p. 325) time, or, at length (μὲν ταῦτα Acts xv. 16), unless you would prefer,—at that remarkable period (comp. 2 Tim. i. 18, and Obs. Gramm. p. 122), the time of the Messiah, I will most completely (this

## § VII.

## IV. ITS ADMINISTRATION.

Since, therefore, the kingdom of heaven neither has any limit to its duration,<sup>a</sup> nor is confined within certain regions of the universe ;<sup>b</sup> its *form* must be in

<sup>a</sup> § v.

<sup>b</sup> § vi.

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meaning is clearly indicated by the accumulation of expressions, all conveying the same idea,) renew the kingdom of David, which is so desolated (Amos ix. 5 ss.) that it seems like a cottage (Is. i. 8); and, as in other days, and particularly in the time of David, it was adorned by me, so now also I will improve and enlarge it, so that in the renewed tabernacle of David, or within his kingdom and empire, may dwell (Ps. lxxix. 36. Ezek. xxxvi. 12.) both the remnant of the Idumeans (to whom Amos i. 11 s. had threatened a terrible destruction), even as formerly (comp. ix. 11.) David had reduced this people under his authority (2 Sam. viii. 14), and all other nations, that are called by my name. The word אֶת (Amos ix. 12), I consider with Louis de Dieu (Animad. ad Acts xv. 17), Fessel, (Adv. SS. T. i. p. 390), and perhaps also Bengel, to be the sign not of the accusative, but of the nominative (Obs. Gramm. p. 264 s.); both because we cannot otherwise easily explain, to what the plural יְרֵשׁ refers, and especially because יְרֵשׁ when it refers to *persons*, usually signifies *to succeed to their wealth*, which shall be left by them; nor indeed do I think it was the design of the prophet *to threaten* the nations, *who professed the name of God*, as he certainly would have done, if he had foretold that they were to be driven out from their dwelling-places by the Jews. Now the Idumeans are said by Josephus (Antiq. Jud. L. xiii. c. 9, § 1), to have embraced the Jewish religion, a hundred years and more, before the birth of

*all respects* and widely different<sup>82</sup> from an earthly commonwealth. For he who possesses an *eternal* government *over all things*, not only can perform many things, which come within the reach of no earthly power, however mighty, but easily dispenses with many external aids, which, though splendid in appearance, are after all only covers for human weakness. As the government of David, even in its best days, was certainly by no means adequate to the per-

Christ. But as Amos foretold, that *many other nations* also should profess the name of God, and enter into the kingdom of David ; we must go on a little farther, even to those times, when not only many Idumeans, who had been long united with the Jews (Acts xxi. 20), in civil compact, but great numbers also of other nations, exulted in being citizens of the kingdom of David, so wonderfully enlarged (Am. ix. 11), when Jesus sat upon the throne of his father, and in being a people devoted to God (v. 12, comp. with Acts xv. 14). This passage St. Luke has designedly (v. 14 s.) copied (v. 17,) from the LXX. who probably, when they lighted upon it, were ignorant of its meaning ; being led in the translation of it, as they frequently were in difficult places, rather by conjecture, than by certain reasoning. One thing I must add, that *ἰσχυρισμοῦ* v. 14, as in Ezra i. 2, should be rendered *has charged* (comp. Acts xv. 7, x. 20).

<sup>82</sup> Jesus declared this with the greatest plainness both by words (John xviii. 36), and deeds ; among which (comp. the above-mentioned work of Hess, Sect. 1, 2), the most remarkable is, that, in order the more clearly and explicitly to leave in the minds of his countrymen his views in regard to his kingdom, he permitted himself (Luke xix. 30, 40), to be publicly saluted king of the Israelites (Mark xi. 10. John xii. 13), but, at the very same time, openly before all, and, in order to excite the greater attention, with tears, predicted *destruction* (v. 41), to that very metropolis, in which they had been dreaming that he was just about to commence his reign (v. 11).

formance of those things, by which<sup>a</sup> his offspring proved, at Jerusalem, his kingdom to be divine,<sup>b</sup>—and great as may seem to be the glory and splendour of his triumph over those nations whom he reduced by his arms,<sup>c</sup>—what is all this pomp, in comparison with the dignity of Christ, who, trusting in his own legitimate and almighty power over all things, dared to send unarmed messengers through the Roman empire,<sup>d</sup> and even into Rome, with this order,<sup>e</sup> that they should proclaim him lord of all men, and of all things; and in this way obtained the obedience of many thousands, secured not by force of arms, of which he certainly stood in no need, who could protect and defend his messengers sufficiently well with his own<sup>f</sup> aid alone, wherever they might travel, but by love and benevolence. But it is by no means the least exhibition of the greatness of Christ, that he is not obliged to inflict immediate punishment upon the rebellious, but can for a length of time despise their arrogance:<sup>g</sup> securely confident that it shall never come to pass, either that they shall dethrone him from his seat,<sup>h</sup> which is elevated far above weak mortals; or that the opportunity shall cease<sup>i</sup> for baffling their attempts, or turning them to the salvation of believers; or that any enemy can escape from his government and authority, or elude his destined punishment,<sup>k</sup> either by death,<sup>l</sup> or any other medium,

<sup>a</sup> Acts ii. 2—4.      <sup>b</sup> V. 33 ss.      <sup>c</sup> Comp. John xviii. 36.

<sup>d</sup> Comp. Acts xvii. 6, 7.      <sup>e</sup> Acts ii. 36; x. 42; xvii. 30 s.

<sup>f</sup> Acts iv. 9 ss. 30.      <sup>g</sup> Ps. ii. 1—4.      Heb. x. 13.

<sup>h</sup> Ps. ii. 6.      <sup>i</sup> cx. 2.      <sup>k</sup> ii. 5.

<sup>l</sup> Rom. xiv. 9.      John v. 28 s.

than that of a seasonable and humble return to obedience.<sup>a</sup> This heavenly kingdom is therefore distinguished, indeed, by some acts of a conspicuous character, and which strike the attention of all ;<sup>83</sup> among

<sup>a</sup> Ps. ii. 10 ss.

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<sup>83</sup> “ Then, when the Lord shall come (Matt. xxiv. 30, 37, 42, 50 s. xxv. 13), the administration of *the kingdom of heaven* (note 76), shall be as if a bridegroom, out of a number of virgins going out to meet him, *should admit* to the marriage solemnities only those, whom, coming suddenly after some delay, he found prepared for him, *excluding* those who came late.” (v. 1.) But that the form of expression, ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν ΔΕΚΑ ΠΑΡΘΕΝΟΙΣ, does not mean, that the kingdom of heaven is properly compared *to ten virgins*, may be seen by many examples ; as, for instance, the administration of this kingdom is not properly like *a grain of mustard-seed*, or *a net*, (Matt. xiii. 31, 47) ; but like that *action* whereby either a small grain is sown, which grows up to a wonderful size, or fish of all kinds are caught, which are afterwards to be separated one from another. In short, the administration of the divine kingdom is compared *to the whole narrative which is told* ; and is said, for example, to be *as if* (Mark iv. 26), any one should sow seed, and from that action, by degrees ripe fruits should grow up with unobserved progress, and without much labour. See Storr’s Dissertation on the Parables of Christ, § xix. But that function of the heavenly government, which relates to the distribution of rewards, is in Matt. xx. 1, called, *in general*, βασιλεία τῶν ἑρρανῶν : “ *the distribution of rewards*, both in this life and in the other, is as if a householder, &c.” Perhaps also the same meaning ought to be assigned to that declaration of Christ, in which he commands this inducement to be left (Luke x. 11), with those Israelites, who should despise (v. 10,) the messenger (v. 9,) of the approaching kingdom of God ; “ be ye sure that that divine kingdom has come nigh, which not only decrees to the obedient, that happiness to which we wished to invite you, (v. 9), but also *appoints punishments* the most grievous,

which stand prominent the *rewards* and *punishments*, *which are to be assigned publicly* by the king in his *own appointed time*:<sup>a</sup> but there are some less conspicuous, though equally real\* parts of the same government, to be seen in the *propagation of the doctrine* of the gospel, and in the *government and protection of the church* universal, and of particular assemblies and individuals. He is said *to hold*, as it were, the key of David, or<sup>84</sup> *the heavenly empire*,<sup>b</sup>

<sup>a</sup> Matt. xxv. 34, 31.

<sup>b</sup> Rev. iii. 7.

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not only at the period of the general judgment (v. 12 ss.) but even long before, in the overthrow of your state (Matt. xxiii. 37 s. x. 23, comp. with § iii.)”

\* It is singular that Lange (zur Beförd. des nützl. Gebr. des W. A. Tellerischen Wörterb. des N. T., P. iv. p. 85 s.) did not perceive, that, in this place, and in what follows, (not to mention my former observations, § iii. iv. vi. note 76 s. 81), I referred to the opinion of Koppe, though not mentioned by name. (Comp. also § ix. at the beginning.) If any one, however, would prefer to have a more express *refutation* of this opinion, which would be inconsistent with my *exegetical-doctrinal* plan, I recommend to his perusal pp. 69 ss. of the above mentioned treatise.

<sup>84</sup> Christ holds the key, or (comp. Isa. xxii. 22, with v. 21, and Woll, in his edition of Blackwall's Sac. Class. p. 166 s.) *power* of David, since he sits on the throne of David, which form of expression, when used concerning Christ, refers, as we have seen above (§ vi.) to his *government* over all things, and particularly over the church. But the keys of the kingdom of heaven are said (Matt. xvi. 19), to be delivered by Christ to the apostles, inasmuch as he wished that many departments of his government over the church should be administered by them upon the earth, and that they, as his ambassadors and officers (comp. Isa. xxii. 22), should fulfil, in many respects, the office of the Lord of the church. They had it in their power, as in

who, with his succour, so *fortified* the *head of the church of Philadelphia* against the wiles of the Jews,<sup>a</sup> though he had little strength of his own, that both he himself adhered stedfastly to the truth,<sup>b</sup> and he was also useful to many others who were desirous of the truth;<sup>c</sup> and at length, triumphing over his adversaries,<sup>d</sup> and delivered from a new calamity which was impending,<sup>e</sup> he was crowned with great rewards.<sup>f</sup> In like manner we read in St. Matthew xvi. 19, that it is the office *of the kingdom of heaven, to govern the church*<sup>g</sup> which shall be gathered *on the earth*;<sup>h</sup> for example, to establish laws for it, and either to grant to its members the pardon of their sins, or to inflict punishments, or to aid the cause of the church by other miraculous operations. These<sup>85</sup> departments of the divine government over the church were certainly fulfilled by the apostles, to whom the keys of the kingdom of heaven had been delivered by Christ, as those of the house of David were given to Eliakim<sup>i</sup>

<sup>a</sup> V. 9.

<sup>b</sup> V. 8, 10.

<sup>c</sup> V. 8 at the beginning, comp. with 1 Cor. xvi. 9, and Acts xviii. 8—10.

<sup>d</sup> Rev. iii. 9.

<sup>e</sup> V. 10.

<sup>f</sup> V. 11.

<sup>g</sup> V. 18.

<sup>h</sup> V. 19.

<sup>i</sup> Isa. xxii. 22, note 84.

the name, and by the authority of Christ, who ratified their decrees in heaven, to ordain upon earth divine laws (comp. Lightfoot's Hor. Heb. on Matt. in loc), and to utter commands of divine weight and value (Acts xv. 23. 1 Thess. iv. 2, 8, ii. 13. John xx. 23. Acts v. 4, 9. 1 Cor. v. 3—5. Acts iii. 6, v. 12 ss.)

<sup>85</sup> Comp. note 84, and Bengel's gnomon on the words *δύναμις* *λειτουργίας*, Matt. xvi. 19, (also Bar-Hebræus in his Chron. Syriac. p. 593. **אֱסָד וְשָׂרָא** means one, possessed of *supreme power*

by Hezekiah.\* Wherefore St. Paul, also declared that he should estimate the merits of the inflated<sup>a</sup> teachers,<sup>b</sup> not by their boasting words, but by what they had done, since the *kingdom of God*, or the superintending providence of Christ, and his care for the welfare of the church, did not consist in words, but is distinguished by its power and effects,<sup>c</sup> in which, therefore, those persons ought to be conspicuous, if they wished to be compared with Paul, the legate of the divine king, and under that title holding the keys of the kingdom of heaven.<sup>d</sup> This same providence of Christ, by which he *gathers together, and governs* the church, seems also to be meant in Matt. xiii. 52, where one who is so taught as to be able to subserve the Lord's designs, by the spread of the gospel, is said to be instructed for the benefit of *the kingdom of heaven* (τῇ βασιλείᾳ τῶν οὐρανῶν.) In like manner, εὐθετος εἰς τὴν ΒΑΣΙΛΕΙΑΝ τοῦ Θεοῦ<sup>e</sup>, may be interpreted *fit, in reference to*<sup>86</sup> *that* charge of the divine king, in virtue of which he provides that there shall be no *deficiency of heralds of the doc-*

<sup>a</sup> 1 Cor. iv. 18 s.

<sup>b</sup> V. 15.

<sup>c</sup> V. 20.

<sup>d</sup> Comp. 2 Cor. xii. 12.

<sup>e</sup> Luke ix. 62.

<sup>f</sup> V. 69.

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\* [Or rather by Manasseh, to whose appointment of Eliakim as his minister of state, after that king's repentance, and return from captivity, the prophecy contained in Isa. xxii. here quoted by Storrs, properly refers Eliakim had, indeed, filled the office of master of the household under Hezekiah; but the words of Isaiah relate to his elevation, after the death of Shebna at Babylon, and the restoration of Manasseh to his throne. See Prideaux's Connection, Vol. i. p. 152.—*Tr.*]

<sup>86</sup> Comp. note 36, and Diss. de sensu vocis πλήρωμα, note 28.

*trine* of salvation: “ he who, having put his hand to the plough,<sup>87</sup> looks back, is an unsuitable person to be employed by the providence of the Lord in promulgating the gospel.”<sup>a</sup> In this same sense, those who laboured with St. Paul, in reference to that *same* office of the divine king, or, in other words, who toiled zealously and faithfully in the service of the divine government, *by delivering* and inculcating *the gospel*, he terms, in Col. iv. 11, συνεργοὶ εἰς τὴν ΒΑΣΙΛΕΙΑΝ τοῦ Θεοῦ. Wherefore also the kingdom of God is said *to be given*<sup>b</sup> to those, among whom is perceived that function of the divine government which relates to *the promulgation of the gospel*; and, on the other hand, *to be taken away* from those, to whom the gospel is no more delivered. But let us proceed to these passages, which do not refer to one department only of the divine government, as, for instance, that which provides for, and is employed respecting the *proclamation of the gospel*; but which embrace *many* species of actions; as, in Matt. xxii. 2, ἡ βασιλεία τῶν οὐρανῶν<sup>88</sup> is said to attend both to

<sup>a</sup> V. 60.

<sup>b</sup> Matt. xxi. 43.

<sup>87</sup> The reader need scarcely be reminded, how frequently figures, drawn from agriculture, are made use of in the Scriptures, in reference to the instructions of a *teacher* of the gospel. Comp. Luke viii. 11; 1 Cor. iii. 6 ss.

<sup>88</sup> As the kingdom is conferred upon Christ by the Father (note 38), his government, and the administration of this kingdom, may be attributed in general *to the Father* (note 5.) In this passage, however, there is a particular reason for Christ's ascribing his own (comp. Matt. xxiii. 34. John xvii. 18. Matt. x. 23, xxv. 30 ss.) actions to the Father. For, as he wished to mention *his own* and John's *embassy* (xxii. 3),—

whatever relates to the spread of the gospel,<sup>a</sup> and also to the punishment of contempt and negligence.<sup>b</sup> Likewise in Matt. xiii. 24, 31, 33, 47. Mark iv. 26, 30. Luke xiii. 18, 20, the offices of the kingdom of heaven are said to be these: to supply and make provision for persons, needed for spreading the gospel, and for producing from thence, gently and by degrees, the fairest and most abundant fruits;<sup>c</sup> and at length to separate the good from the wicked, who have been so long tolerated, and to conduct the former to that felicity promised in the gospel, but to inflict most grievous punishment upon the latter.<sup>d</sup>

## §. VIII.

### V. ITS PERIODS.

Since, therefore, the administration of the kingdom of heaven has such various forms,<sup>e</sup> it is evident that this kingdom may be variously divided. The first, and that a most extensive division, is into two parts, separated one from the other by the victory which is to be gained over every enemy. For Christ either

<sup>a</sup> V. 4, 9.

<sup>b</sup> V. 7, 13.

<sup>c</sup> Mark iv. 26—32. Matt. xiii. 33, 37.

<sup>d</sup> V. 25—30, 47 ss.

<sup>e</sup> § vii.

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which were included, in a certain sense, within the idea of the kingdom of heaven (§ iv.),—separately from the teaching of the apostles, who were to invite the Jews, when all things were prepared (v. 4), and the kingdom, which was at hand during the life-time of Jesus, was actually present, he could not conveniently, in this parable, sustain the principal part himself, and therefore ascribed it to the Father (v. 2.)

reigns *in the midst of his enemies*,<sup>a</sup> expecting, till they shall all be overthrown,<sup>b</sup> or he sits at the right hand of God, while his adversaries *are lying prostrate*.<sup>c</sup> Though, during the first of these two periods, the sway of Christ is no less real and powerful,<sup>d</sup> yet we find that the latter has the name βασιλεία applied to it κατ' ἐξοχὴν (2 Tim. iv. 1.<sup>89</sup> Luke xxi. 31; xxii. 30, comp. with Matt. xix. 28. Luke xxii. 18.<sup>90</sup> Matt. xxvi. 29. Mark xiv. 25). For as during that period which comes *first* in order, God is said *to reign*,<sup>e</sup> when he makes such use<sup>f</sup> of his power, that *all perceive that he reigns*;<sup>91</sup> so it will have to be said with peculiar force *that he*

<sup>a</sup> Ps. cx. 2.

<sup>b</sup> V. 1. Heb. x. 13.

<sup>c</sup> § v.

<sup>d</sup> Comp. § vii.

<sup>e</sup> Rev. xix. 6.

<sup>f</sup> V. 2; xviii. 8.

<sup>89</sup> As it is said that Jesus shall judge the quick and *dead* at the time of his coming and *kingdom*, it is evident that the commencement of *the kingdom*, κατ' ἐξοχὴν, is connected with *the resurrection of the dead*, and is thus (note 54, seq.) referred to that time, when *every enemy shall be destroyed*.

<sup>90</sup> From this passage it seems probable that in v. 16, we ought to understand πληρωθῇ ἐν τῇ βασιλείᾳ τῷ Θεῷ to mean the same (comp. Obs. p. 453 ss. and Opus. Acad. i. p. 146), as πληρωθῇ (ἐλθῇ) ἡ βασιλεία τῷ Θεῷ, "until the kingdom of God is in perfect and complete prosperity."

<sup>91</sup> In like manner God is said (Rev. xii. 10, xi. 17.) βασιλεῦσαι (*to be acknowledged king, to be perceived to reign*; comp. note 70, at the end), since (comp. note 22), he has taken to himself (λαμβάνει) his great power to (v. 18), punish his enemies (ch. xvi.—xx. 3). Add xi. 15, where God and Christ are said *to obtain* the government over the earth, because *it is evident, in the eyes of all*, that the earth belongs to God and Christ. (Comp. Neue Apol. der Offenb. Joh. p. 330, note 18; and Tobler, Gedanken und Antworten zur Ehre J. C. und seines Reichs, p. 271.)

*reigns*, when *every enemy being subdued*, his supreme power is *acknowledged* even by those very persons, who *treated with contempt* the idea that the kingdom must be thus far *restored* by Christ.<sup>a</sup> But even in this period of the kingdom of heaven there will be a twofold diversity of administration. For some<sup>b</sup> will perceive the majesty of the divine government from the severity of their punishment, or rather, they will be enemies *subdued*, it is true, but still rebels, paying the punishment of their folly ; but others will, as the pious people of God,<sup>c</sup> reap the blessings of the divine government, and be, in a far higher sense, in *the kingdom* of God ;<sup>d</sup> even as now, all men are in the kingdom of heaven,<sup>e</sup> but in a far different sense those, to whom the gospel has been presented,<sup>f</sup> and in the most distinguished sense of all, those who obey it.<sup>g</sup> That *province* (region), therefore, of the kingdom of God, in which after<sup>92</sup> the resurrection of the dead<sup>h</sup> the pious

<sup>a</sup> 1 Cor. xv. 24, note 58.

<sup>b</sup> Comp. notes 59—66.

<sup>c</sup> Rev. xxi. 3.

<sup>d</sup> xxii. 3.

<sup>e</sup> § vi.

<sup>f</sup> Matt. xxi. 43, § vii.

<sup>g</sup> Col. i. 13, note 77.

<sup>h</sup> 1 Cor. xv. 50. 2 Thess. i. 5, comp. with 7. Matt. xiii. 43 ; xxv. 34, add Luke xiv. 15, comp. with 14.

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<sup>92</sup> As God and Christ are said βασιλεύειν particularly at the period, when all enemies shall have been destroyed, and (note 89), the dead shall have been raised ; so also that *province* (note 76), to which the most glorious fruits shall redound from this perfect splendour and magnificence of the kingdom of God, takes by a peculiar right the appellation of *the kingdom of heaven*. But since, before that time, in those regions to which the spirits of departed believers are conducted, the majesty of the divine government is certainly every where acknowledged, and the grandeur of its kingly offices much more clearly perceived than in the present life (2 Cor. v. 6.—8. Phil. i. 23) ; there was

*people of God shall dwell*, who are to receive, from the benignant and all-powerful government of Christ,<sup>a</sup> a marvellous and everlasting salvation,<sup>b</sup> *is by a certain peculiar right called the kingdom of heaven*, or of God, in which no place is allowed to the wicked,<sup>c</sup> although they are under the authority of God. Of this kind are those passages generally, in which are used the forms of expression εἰσελθεῖν εἰς τὴν βασιλείαν τῶν οὐρανῶν (Matt. vii. 21.<sup>93</sup> v. 20,<sup>94</sup>

<sup>a</sup> 2 Thess. i. 10.

<sup>b</sup> Matt. xxv. 34, comp. with 46. Mark ix. 47, comp. with 43, 45, and Matt. xviii. 8 s. John iii. 3, 5, comp. with 36, and Titus iii. 5, 7. Matt. xix. 23 s., comp. with 16, 25. Mark x. 23—25, comp. with 26, 17. Luke xviii. 24 s. comp. with 26, 18. 1 Thess. ii. 12. Acts xiv. 22, comp. with Rom. viii. 17, and Luke xxiv. 26.

<sup>c</sup> Luke xiii. 28. Matt. viii. 11, 12. 1 Cor. vi. 9 s. Gal. v. 21. Eph. v. 5, comp. with Rev. xxii. 15.

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surely no reason why St. Paul should not give to *these* seats of the blessed, also, the name of *heavenly kingdom*, in 2 Tim. iv. 18. Though it cannot be denied, that even this passage *may* be understood to refer to that future happiness (comp. v. 6—8), upon which the blessed shall enter after their resurrection, and the coming of the Lord.

<sup>93</sup> What follows in v. 22, 23, shews, with sufficient clearness, that this passage does not refer to the *kingdom* of God, which is gathered together on the earth from the period of our Lord's ascension into heaven, and whose *privileges* were eagerly desired by many during the lifetime of Jesus (note 36.) But in Matt. xxi. 31; xxiii. 13, it admits of a doubt, whether ἡ βασιλεία τοῦ Θεοῦ is to be understood in this sense (comp. Luke xi. 52), or as referring to *the seats of the blessed*.

<sup>94</sup> If this place be compared with v. 3—12; vi. 19 ss., it will readily be admitted, that both here, and vi. 33; Luke xii.

xviii. 3.<sup>95</sup> 2 Pet. i. 11.), *δέχεσθαι τὴν βασιλείαν τοῦ Θεοῦ*,<sup>a</sup> *ὑμετέρεα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ*,<sup>b</sup> all which are used promiscuously by St. Mark x. 15, 14, and St. Luke xviii. 17, 16. More frequently instead of *δέξασθαι*<sup>96c</sup> is substituted *κληρονομεῖν τὴν βασιλείαν τοῦ Θεοῦ*<sup>d</sup> *to occupy those blissful seats*,<sup>e</sup> so that each individual may have his own share in the possession.<sup>f</sup> Hence the term *κληρονόμοι τῆς βασιλείας*,<sup>g</sup> or *υἱοὶ τῆς βασιλείας*,<sup>h</sup> is applied to those to whom the kingdom of heaven belongs, or who shall enter into *the region*

<sup>a</sup> Mark x. 15. Luke xviii. 17.

<sup>b</sup> vi. 20. Matt. v. 3, 10; xix. 14.      <sup>c</sup> Comp. 1 Macc. ii. 51.

<sup>d</sup> Matt. xxv. 34. 1 Cor. vi. 9 s. Gal. v. 21.

<sup>e</sup> Comp. Gen. xv. 7 s. xxviii. 4, &c.      <sup>f</sup> Eph. v. 5.

<sup>g</sup> Jam. ii. 5.      <sup>h</sup> Matt. xiii. 38.

31, the discourse is concerning *the dwelling-place and region of the blessed*. Nor is there any reason why a different sense should be given to the expression in the preceding verse, Matt. v. 19: "Whoever shall wantonly, and without hesitation, violate one precept, however small, and shall teach others to do the same thing, and much more, therefore, he who, like the teachers of the law and the Pharisees (v. 20), shall neglect so many and great precepts, and shall be a leader and promoter of negligence in others (v. 21 ss. xxiii. 16 ss.) he, though highly esteemed on earth (Luke xvi. 15), shall, in *the regions of the blessed*, be reckoned of the least account (*ἐλάχιστος κληθήσεται*) by God and his people, and be cast out from this pure abode (Luke xiii. v. 25, 27, 28), as *βδέλυγμα* (Luke xvi. 15, like *ἐλάχιστος*, or *ἴσχατος*, xiii. 30, at the end.)"

<sup>95</sup> Very similar are those forms of expression, by which any one is said *to be in the kingdom of heaven*, v. 4, 1; Luke xiii. 28 s. Matt. viii. 11.

<sup>96</sup> This answers to Luke xii. 32, *εὐδόκησεν ὁ πατὴρ ὑμῶν ΔΟΤΝΑΙ ἑμὶν τὴν βασιλείαν*.

*of the blessed*,<sup>97</sup> or to whom indeed *the right of citizenship*<sup>98</sup> in that most blissful<sup>a</sup> country principally belonged.<sup>b</sup> Perhaps also Heb. xii. 28, is a passage of the same description. For as mention is made immediately before<sup>c</sup> of *a new heaven and a new earth*,<sup>99</sup>

<sup>a</sup> viii. 11.      <sup>b</sup> V. 12, comp. with Acts iii. 25.      Rom. ix. 4.

<sup>c</sup> V. 27.

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<sup>97</sup> Just as in Luke xx. 36, οἱ τῆς ἀναστάσεως τυγχόντες (v. 35) are called υἱοὶ τῆς ἀναστάσεως.

<sup>98</sup> As ἡ βασιλεία refers *peculiarly* to that administration of the kingdom of God, which shall take place in the region of the blessed after the resurrection of the dead (Matt. xxvi. 29, § viii. at the beginning); the *right of citizenship*, also, in the kingdom of heaven, *thus understood*, may be called (note 36) ἡ βασιλεία.

<sup>99</sup> Christ, who formerly, when the law was given on Mount Sinai (v. 18 ss.), shook the earth, which could equally well be declared of him, in reference to his divine nature, as that he created all things (i. 2, 10), now, when God spoke by him, is said to have promised (xii. 26), that he will once more shake the heaven and earth, (comp. Rev. xx. 11; xxi. 1; 2 Pet. iii. 10—12), from which it is evident (Heb. xii. 27) that the things which are shaken (heaven and earth, Heb. xii. 26) are removed from their place, as being made with this design, that they might await (comp. Rom. viii. 19 ss. 2 Pet. iii. 7, and μένειν, Acts xx. 5, 23) an immoveable condition (comp. the neuters, Heb. vi. 9), i. e. that that signal change might remain, whereby the appearance of heaven and earth shall become permanent. The words ἔτι ἄπαξ, used by Christ, not only shew, that the heaven and the earth will be shaken, but also imply at the same time, that no other shaking shall follow; and that, therefore, subsequently to that event, to which the display at Sinai cannot be at all compared, the state of earth and heaven will be such, that things will cease to be moveable and fragile. But it is probable that the sentence quoted by the Apostle (xii. 26) is not from Haggai, but that it was ut-

it is certainly not improbable, that the unchangeable *kingdom* which believers shall obtain,<sup>100</sup> consists in those *happy seats* in which the faithful shall dwell,<sup>a</sup> after they have been restored to life.<sup>b</sup>

## § IX.

Although, therefore, a great number of passages refers to that future and most conspicuous appearance of the kingdom of heaven ;<sup>c</sup> yet it cannot be denied that there are also not a few, which, if we ought to choose the most obvious interpretation,<sup>101</sup> lead us to

<sup>a</sup> 2 Pet. iii. 13.

<sup>b</sup> Rev. xx. 12 ; xxi. 1.

<sup>c</sup> § viii.

tered by Christ, when he was discoursing, perhaps, at some time or other (comp. Acts i. 3), concerning the kingdom of God, and was comparing this new economy with the old Mosaic dispensation (comp. John vi. 32) ; and that it was never recorded in the gospel histories (Acts xx. 35.) For, to say nothing of the fact, that the words of Haggai are not sufficiently like these, it appears to me to be very much against the commonly received opinion, that Jesus is said to have promised *now*, when God commands by him (Heb. xii. 25, comp. with x. 28 s. i. 1 s. ii. 1—3), τὸν ἀπ' ἑρανῶν (comp. John iii. 31 ; 1 Cor. xv. 47), not by Moses, τὸν ἐπὶ τῆς γῆς (comp. Heb. iii. 3—6), that he will once more shake not only the earth, as was done at the time when he ἐπὶ τῆς γῆς ἐχρηματίσει, or divinely instructed (Acts x. 22) the people, but also the heaven.

<sup>100</sup> Παρολαμβάνειν also in Jer. xlix. 1, 2, means the same as κληρονομεῖν ; but the present participle has the sense of *the future* (comp. Acts xv. 27), as, in Heb. xii. 27, τὰ σαλευόμενα signifies *things that are to be shaken, moveable*. Comp. Obs. Gramm. p. 134 s.

<sup>101</sup> Comp. Doederlein, Instit. Theol. Christ. p. 748 s. [p. 291, Vol. II. Ed. Junge. Nor. et Alt. 1797.—Tr.]

a much broader signification of the expression.<sup>a</sup> And that same idea of the kingdom of heaven, which includes the whole government of Christ from his ascension into heaven, seems to have been in the mind of the apostles in those places also, which,—because<sup>b</sup> that empire is *now* established, whose extent and dignity will bring to pass, in its own time, all that remains to be done, and could perform it forthwith, did not the long-suffering<sup>c</sup> of the judge prevent it,—shew *that an end is at hand* (Heb. ix. 26.<sup>102</sup> 1 Cor. x. 11. 1 Pet. iv. 7. 1 John ii. 18.<sup>103</sup>); and exhort to *μετάνοια* and the cultivation of holiness<sup>d</sup> with this motive, that that *ἀνὴρ now reigns*, by whom God will judge men,<sup>e</sup>

<sup>a</sup> § iii. vii.

<sup>b</sup> Comp. note 30.

<sup>c</sup> 2 Pet. iii. 9, 15. Heb. x. 13.

<sup>d</sup> Acts xvii. 31. 1 Pet. iv. 7. Jam. v. 8 s. Heb. x. 25, 35—37, comp. Luke xxi. 34 ss.

<sup>e</sup> Acts xvii. 31.

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<sup>102</sup> *At the end of the world* (comp. also Heb. i. 2. 1 Pet. i. 20), it was that Jesus was born, because, at his birth, the commencement was at hand of a kingdom (§ iv.), which shall make all things new (Rev. xxi. 5), and which would immediately have proceeded to make heaven and earth new and permanent (Heb. xii. 26 s.), and to display its glorious (v. 28, § viii.) and grand appearance, but for that divine goodness which desires first to make men new creatures (2 Cor. v. 17), and that completely, too, that they may be able to rejoice in this wonderful change of things (2 Pet. iii. 9—15.)

<sup>103</sup> From the time that the king, descended from the family of David (Ps. ii. 6) reigns, that last time is present (comp. note 30, 102), to which the ancient prophets looked. In it, also, are contained *ἀντίχριστοι* (comp. Ps. ii. 2), who, before the kingdom of *Christ*, had no existence. Comp. 2 Tim. iii. 1. 2 Peter iii. 3. Jud. v. 18.

and is ready and prepared to make the exhibition of his majesty<sup>a</sup> whenever it pleases him.<sup>104</sup>

<sup>a</sup> James v. 9, 8. 1 Pet. iv. 5.

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<sup>104</sup> Although the coming of the Judge did not overtake the first readers of the New Testament, while they were yet alive, yet of the whole number (Mark xiii. 37. Luke xii. 41, comp. with 45), of those to whom the instructions of Christ and the apostles are directed (comp. Diss. de sensu historico, note 18, 183), there will be certainly not a few whom that decisive period of the kingdom of heaven, though it be long delayed (v. 45, Matt. xxiv. 48 ; xxv. 5, 19), shall at length come upon unawares, while they are alive. But as this time was to be unknown (Luke xii. 39 s. 46. Mark xiii. 35. Matt. xxiv. 36. —xxv. 13. 1 Thess. v. 2 ss.) ; teachers *merely human* could not exhort to watchfulness *those during whose life-time the destined period for retribution will be just at hand*, unless they gave this advice to men of all periods of the world. But further : men of former ages, who were negligent of this precept, certainly *will be taken unprepared*, by that signal period of retribution ; since by the advantage of death they neither become more prepared, nor do they escape out of the power of the judge, so that he cannot subsequently appoint a day for them, 2 Cor. v. 10.

DISSERTATION  
ON THE  
PARABLES OF CHRIST.

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BY GOTTLÖB CHRISTIAN STORR.

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## THE PARABLES OF CHRIST.

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### § I.

THE word παραβολή is derived from the verb παρα-  
βάλλειν,<sup>a</sup> which signifies to *collate, compare, assimilate*.  
Quintilian interprets it<sup>1</sup> by the words similitudo, col-  
latio; Seneca<sup>b</sup> uses imago. It is, therefore, a *compari-  
son* (collatio), or, to use the definition of Cicero,<sup>c</sup>  
“ a form of speech, in which we compare one thing  
with some other, on account of a resemblance between  
the two, which is designated by the Greek word  
*parable* (parabola, παραβολή). In this sense<sup>2</sup> Christ

<sup>a</sup> Mar. iv. 30.

<sup>b</sup> Ep. lix.

<sup>c</sup> Lib. i. de Inv. c. 30.

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<sup>1</sup> De Institut. Orat. L. V. c. xi. VIII. iii. p. 298, 302, 470. [p. 256, 260, 399, ed. Oxon. 1693.]

<sup>2</sup> The word has the same signification in Luke xii. 41; xv. 3; xxi. 29; Matt. xxiv. 32; Mar. xiii. 28, [in all which passages the *comparison* is indicated by the subsequent use of ὅτι.] There is nothing strange in the application of the name παραβολή to an *allegory*, even though metaphorical as in Luke v. 36; (that *also being a form of speech in which one thing is compared, although less evidently, with some other*), or even to a *thing* which is *the image, or type, of some other*, as in Heb. ix. 9. See WEMYSS' Dictionary of the Symbolical Language of the Sacred Scriptures, Edinburgh 1835—a work which should be in the hand of every student of the Bible; also Beckhaus on the Tropical Language of Scripture—Biblical Cabinet, Vol. II.

is said<sup>a</sup> to have spoken in parables (ἐν παραβολαῖς) when he proved, by various *similitudes*,<sup>b</sup> that he cast out demons, not by the aid of Satan, but by a higher power.

## § II.

*Parables* are carefully distinguished by Aristotle<sup>c</sup> from that species of composition which is known in Greek by the names of λόγος and αἶνος, and in Latin by that of fabula,<sup>3</sup> principally as appears from the examples which he adduces,<sup>4</sup> and as has been more fully shown by Lessing,<sup>5</sup> on the ground that in a *parable* the object or event which is given as the image of some other, is merely contemplated in the mind as *possible*, while in a *fable* an event is related, as having *actually taken place* at some definite time. So the well known *fable* of Menenius Agrippa, relating to the dissension between the members of the body and the belly, *narrates* that the other members *took umbrage* at the belly, and *conspired* against it;<sup>6</sup> and the 32d of Lokman's Fables, which greatly resembles it, *recounts*, that when the feet *boasted* that they supported the body, the belly *made answer*: 'what would they be able to do, if it should prepare no food to afford them strength?' On the other

<sup>a</sup> Mar. iii. 23.

<sup>b</sup> Mar. iii. 24—27.

<sup>c</sup> Rhet. L. ii. 20.

<sup>3</sup> Comp. Quintilian. L. V. c. xi. p. 301 s. [259 s. ed. Ox.]

<sup>4</sup> See below, note 9, and § v.

<sup>5</sup> In his First Dissertation appended to his Fables in the German language, p. 160 ss.

<sup>6</sup> See Livii Hist. Lib. ii. c. xxxii.

hand when Paul, in 1 Cor. xii. 12—27, makes use of *a parable* derived from the same objects, he does not *relate*,<sup>a</sup> that the foot *denied* that it was a member of the body, because it was not the hand, or that the eye *reproached* the hand with being useless to it; but says “*if* the foot *should* deny that it was a member of the body, because it was not the hand, would it therefore not belong to the body? or, *if* the eye *should* desire to reproach the hand with its having no need of it, it could have no right to do so. The case is just the same with those who envy the gifts of others, or despise their inferiors.”

The illustration given by our Saviour in Luke xiii. 19, has the form of a *fable*. In Mark iv. 30 s. the same illustration is given as *a parable*, for it does not assume as a fact that any *certain man* committed to the ground in *his garden* any *given grain of mustard seed*, but merely sets forth what was customary and might happen *at any time* or *in any place*.<sup>7</sup>

### § III.

The object with which, in *a parable*, some other object is compared on account of its resemblance, must be possible, either under the *actually existing state of things*, or else on some *hypothetical* and feigned *condition*. To the first class belong not only those objects or events, the possibility of which is so certain

<sup>a</sup> V. 15 s. 21.

<sup>7</sup> In like manner in Luke xviii. 2 ss. Christ himself substitutes a *form of composition* (λογον) which recounts the subject

that they *customarily* occur,<sup>8</sup> but also, such, as although they do not *customarily* occur,<sup>9</sup> yet certainly *may* exist as a *fact*, for the *parable* in Luke xi. 5 ss. which merely regards it as *possible*, and *perhaps about to happen*.

<sup>8</sup> It is altogether possible that the facts, the reality of which is assumed in a parable, may have *actually occurred* a thousand times. But the parable does not *narrate any one* of these occurrences, but merely affirms the *possibility* of the fact inferred from them, and describes what may *now* and *hereafter* happen.

<sup>9</sup> Eustathius (in Il. B. p. 176, ed. Rom.) says that a *parable* is a species of composition in which the truth intended to be conveyed is taught and confirmed (p. 253,) by such things as are wont to *happen always*, or *every day*. And certainly we find that the resemblance which, as Aristotle has taught (loc. citat.) it is necessary to observe in the composition of parables, is most generally taken (as Eustathius has remarked, Il. B. II. p. 176, 1065,) as well from the natural history either of animals, both rational and irrational,<sup>a</sup> or of inanimate things,<sup>b</sup> as from common life and circumstances of daily occurrence among men.<sup>c</sup> Of this sort is the parable of Sextius, in Seneca, *ubi supra*. But the example given by Aristotle furnishes proof that the use of the term *parable* is not confined to this species of comparison. He gives the following as a specimen of a *parable*. "A magistrate ought not to be chosen by lot. For this would be like appointing as wrestlers, or as pilots of vessels, not such men as were most skilful, but such as should happen to obtain the office by lot." The absurdity of electing magistrates by lot is illustrated in this parable not by events which *customarily take place*, but by such as are *merely possible*. It is better, therefore, to embrace the *more general* idea of a parable; which is given even by Eustathius himself, when he says (Odyss. A. p. 1406,) that a *parable* is a *comparison* (παράθεσιν ὁμοιωματικὴν) instituted for the illustration of any subject under consideration.

<sup>a</sup> Jer. xiii. 23. Matt. xxiii. 37.

<sup>b</sup> Luke xxi. 29 ss.

<sup>c</sup> Kings xxi. 13. Luke xi. 5 ss. xv. 3—10. xii. 36 ss. xiv. 28 ss. Mark iii. 24 ss.

ist. The second class consists of such as are possible on the supposition of some change in the nature or state of things, as, for instance, that irrational things might have the power of speech, which is assumed in the parable of St. Paul,<sup>a</sup> in which he compares Christians with the several members of the human body.

In both these classes of *parables*, the object or event, whether customary, or merely possible, or only hypothetical, is only considered as *possible*—a thing that *might have* existed or happened. But if we change the statement, and *suppose* the object or event to have *actually existed* or *happened*,<sup>10</sup> they become

<sup>a</sup> § ii.

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<sup>10</sup> Even such events as frequently occur, may be feigned by the author of a *fable*. For example, it is not necessary to suppose that Christ had in view (Mat. xiii. 3 ss.) any particular man, to whom he recollected such circumstances to have happened as he was sowing grain. He may have merely assigned occurrences which he knew might at any time take place to a supposed individual (πῶ δέινι) called up for that purpose in his imagination. This is, in fact, the very point of distinction between a *historical example* (παράδειγμα) properly so called, and a *parable* or *fable*, as Aristotle has observed, (ubi supra, comp. Rhet. ad Alex. c. ix.) He that would produce an *example* must derive such as will suit his purpose from the records of *transactions that have actually taken place*, while those who make use of *parables* or *fables* for the illustration of their themes, may draw upon their *own invention*.\* Even if it should happen that a fable writer should meet with a true history suited to his purpose, which may save him the trouble of invention; still, his attention must be diverted from *the truth* of the fact, which has nothing to do with his design,

\* [Fabulæ exemplorum vicarii et supplementa olim extiterunt: Bacon de Augm. Scient. Works, iv. 214.]

*fables*, the *first class* of parables constituting that

and of which he can make no use. There is, therefore, no ground for alarm lest the licence of inventing fables should either lessen the credit of true history, or afford facility for spreading falsehood. There cannot be even the appearance of *falsehood* in a form of speech already in such general use, that, notwithstanding its historical form of composition, it is impossible for any one not to recognize it as a fiction. The Jews, in particular, had in the time of Christ, been long accustomed to the ancient mode of teaching by means of fables. (Judges ix. 7—15. 2 Sam. xii. 1—4. 2 Kings xiv. 9. 2 Chron. xxv. 18. Isa. v. 1—6. Ezek. xvii. 3—10; xix. 1—9.) so that none of them could have been so stupid, as not to understand that the histories related were *feigned*, not true, (comp. Matt. xiii. 10.) Indeed it is not the design of a fable to put on the semblance of a true history, but to be understood as a fiction, that the reader, who would not perceive its meaning, if he confined his attention to the narration (§ xi.) may be led to inquire concerning the object for which it was invented. The use of fables, moreover, is allowed to teachers only, never to historical writers. We may conclude, therefore, that whatever credible historians,—the evangelists, for instance—relate, is to be received as *matter of fact*, and not as *fable*. In the case of the evangelists, even in their accounts of the discourses of Christ, it is generally easy to distinguish between the true and the fictitious histories, although the latter are not always pointed out as *parables*: e. g. Luke vii. 41 s.; xiv. 16 ss.; xvi. 1 ss. Matt. xviii. 23 ss; xx. 1 ss; xxv. 1 ss. Even when a teacher has been in the habit of using fables for the purpose of instruction, we may nevertheless be sure that examples adduced by him are *historically true* (e. g. Luke iv. 25 ss. Matt. xii. 3 s. 41 s.; xxiii. 35,) whenever either the same history has been handed down by historical writers, and those such as are worthy of credit, or the manner of arguing used by the teacher, and all the context, show that he assumes the *truth* of the fact which he relates. When we are unable by either of these criteria to discover whether a narrative used by Christ

species of *fables* which is denominated *rational*, and the other that called *moral*.<sup>11</sup>

The *rational* fable<sup>12</sup> relates an event *absolutely* possible, *i. e.* which either *customarily* occurs,<sup>a</sup> or at least *may* do so.<sup>b</sup> The *moral* fable recounts events possible *only on the supposition*, either, that the objects of which they are related, *did exist*, which species is called by Lessing the *mythical* fable, or, that things *really existing*, such as brutes or inanimate substances, *were in possession of certain gifts*, such as reason and speech, which they do not enjoy.<sup>13</sup> Of this latter sort is the fable told by Jotham, Judges ix. 8—15.

<sup>a</sup> Matt. xiii. 3—8. 31—33. 47 s. xxi. 28—30, &c.

<sup>b</sup> Luke xii. 20. xiv. 21—23. Matt. xxii. 2 ss.

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is a historical example or a *fable*, (Luke xvi. 19 ss.; x. 30 ss.) the probability is, that it is to be reckoned among the latter, as they were so frequently employed by him.

<sup>11</sup> This distinction is derived from the progymnasmata of Aphthonius; he makes three classes of fables, το λογικον, το ηθικον, and το μικτον, which names are retained by Wolf (Philos. Pract. Univ. P. ii. § 303,) and Lessing. (Diss. iii. p. 191 ss.) although they have determined the character of each class with greater accuracy. The class called *mixed*, comprises fables which narrate things *absolutely* possible as facts, as well as those which relate things possible merely under a *hypothetical condition*, as such. Of this class there is no instance in the New Testament.—Further information on this subject may be found in Lessing's work, *ubi supra*, p. 204 s.

<sup>12</sup> Fables of this kind occur in the Old Testament, in 2 Sam. xii. 1 ss. Isa. v. 1 ss.

<sup>13</sup> This hypothetical condition is expressly recognized by Menenius, whose fable, as given by Livy, begins thus: "At a time when the human members were not, as now, inseparably united, but had each its private interest, each its power of speech, the other members having taken umbrage," &c.

## § IV.

The evangelists, contrary to the Greek usage,<sup>15 a</sup>

<sup>a</sup> § ii.

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<sup>15</sup> The words *fabula*, *fabella*, *affabulatio* (ἐπιμύθιον § xiii.) have already been applied to the parables of Christ by Grotius (Comm. in Matt. xiii. 10, 44, 49. De Jure Belli ac Pacis, Lib. ii. c. xx. § 48, No. 3.) Cocceius (Schol. in Matt. xx. p. 32, and Disp. Select. xxxv. § 1, p. 89. Opp. T. iv. and vi.) and many others. There is no reason to consider the very ancient, and, as Luther (Opp. Lips. T. vi. p. 380. Append. T. xxii. p. 61 ss.) has well observed, highly excellent (§ ix. x.) method of teaching by fables, as trifling or unworthy of Christ,\* nor are we immediately to conclude, from there being no mention of the use of the apologue, or completely *moral* fable by our Lord, that none of that sort were ever told by him. Even the common definition of a *parable*, that is, a *history bearing the similitude of truth*, invented for the purpose of conveying through that medium some recondite and spiritual *meaning* (see Glassii Philol. Sac. p. 479, ed. Lips. 1705, and Pfaffii Commentat. de recta theol. parabolicae et allegoricae conformatione, p. 2.) will suit many of the fables of Æsop, nay, all of the *rational* fables, if we take from it the restrictive epithet *spiritual*, which seems to signify not a *moral of any kind*, but more definitely a *divinely* revealed doctrine. This, however, is only what is called the *specific* difference of the parables of Christ, which certainly does not deprive them of the *GENERIC* character of fables. Nevertheless, although in a treatise like the present, we cannot dispense with the name of *fable*, for the purpose of distinguishing the different forms of the para-

\* [See some valuable remarks on this feature of the teaching of our Saviour in Sumner's Evidences, p. 141 s. Am. ed.; and a full discussion of the subject in Newcome's Observations on our Lord's conduct as a divine instructor. Chap. ii. Sect. x. pp. 141—158.—*Tr.*]

have given to *fables*<sup>14</sup> of the first class, (the only kind used by Christ) the name of *parables*,<sup>a</sup> or comparisons.<sup>b</sup> This may be accounted for by their tendency to the Hebraistic idioms. The Hebrew word מִשְׁלַּל was used in the first place to signify *a similitude*<sup>16</sup> or an image.<sup>c</sup> *Poems* generally abounding in images, it was applied to them.<sup>d</sup> *Ingenious sayings*, being usually couched in poetic style, and replete with comparisons,

<sup>a</sup> § i.      <sup>b</sup> Matt. xiii. 3, 18, 24, 31, 33, 36, 53; xxi. 33; xxii. 1. Luke xii. 16; xviii. 1, 9; xix. 11.      <sup>c</sup> Ezek. xxiv. 3.

<sup>d</sup> Isa. xiv. 4. Ps. xlix. 5. Num. xxiii. 7, 18; xxiv. 3, 15, 20 s., 23.

bles of Christ (§ i.—iv.) and of ascertaining with the greater accuracy the nature of such of them as belong to the class of fables; (§ v. ss.) yet, as Wolf has remarked (*ubi supra*, § 302,) it is better to refrain from the use of that word in the vernacular language, and to retain the Hebrew-Greek term *parable*, lest the Latin word *fable* should be misunderstood by unlearned persons, and they be induced to confound it with the idea of *old wives' fables*.

<sup>14</sup> Eustathius indeed (p. 176, below) comprises even that species of the *λογος* in which a historic style is used (§ ii.) under the name of παραβολή or *parable*. But it is very possible that the Archbishop of Thessalonica may have been led to this by some recollection of the more extended use of the word in the New Testament.

<sup>16</sup> The word מִשְׁלַּל, like the Arabic مَثَل, is plainly used for *comparison* (e. g. Isa. xlvi. 5.) On the etymological derivation of its meanings Schultens (in the beginning of his *Comm. in Prov.*) and Michaelis (in *Lowthii Prael. iv. de Sac. poesi. Hebr. p. 64 s.*) may be consulted. [See also Dathe's examination of its meanings, in his edition of *Glassii Philol. Sac. Lib. ii. Tract. i. c. xxi. p. 1305 s.*]

next acquired the name ;<sup>a</sup> hence it came to be applied to *proverbs*,<sup>b</sup> which constituted the most usual and favourite class of ingenious sayings, and at last to *fables*.<sup>c 17</sup> Thus, the Hebraizing writers were led to give the Greek word παραβολή, besides its proper meaning of *similitude*,<sup>d</sup> not only the other meanings of the Hebrew word, for instance, that of an *ingenious saying*,<sup>e</sup> and that of a *proverb*,<sup>f</sup> but also the signification of a *fable*.<sup>g 18</sup> And indeed both *fables*<sup>h</sup> and *similitudes*<sup>i</sup> might with the more propriety be included under the common name παραβολή,<sup>j</sup> as all the fables of Christ are a kind of *similitudes*, which is far from being the case with any other fables than those of the *compound* or *mixed* class.

## § V.

This will appear more evident, upon a closer inves-

<sup>a</sup> Prov. i. 1.    <sup>b</sup> 1 Sam. x. 12 ; xxiv. 14.    <sup>c</sup> Ezek. xvii. 2.

<sup>d</sup> § i.    <sup>e</sup> Luke xiv. 7.    Mark vii. 17.    Matt. xv. 15.

<sup>f</sup> Luke iv. 23, and in the LXX. 1 Sam. x. 12 ; xxiv. 14.    <sup>g</sup> In the LXX. Ezek. xxii. 2.

<sup>h</sup> Mark iv. 3 ss.

<sup>i</sup> Mark ix. 28—32.    <sup>j</sup> V. 33 s.

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<sup>17</sup> The Arabic امثال has the same meaning. (The Syriac ܐܡܬܐܠ also is used for the Greek παραβολή in an equally extended application, (e. g. Matt. xiii. 18,) and the fables of Talmud are called מִתְלֵא Dathe, ubi supra.

<sup>18</sup> On the other hand, the word παροιμία which properly answers to the Hebrew מִשְׁלֵא in its signification of a *proverb*, is made to receive the other sense of the Hebrew word in which it expresses an *image*, an *allegory*, e. g. Jo. x. 6. See by all means Vorstii Philol. Sac. P. i. c. iv. end.

tigation of the *nature of a fable*. In the first place, then, it is well known,<sup>19</sup> that the name of *fable* (λόγος) belongs only to *that species of narration of fictitious events, which inculcates some moral instruction* adapted to reclaim from sin, and to recommend the practice of virtue and prudence.<sup>a</sup> With this view, it may either delineate an image of human manners,<sup>b</sup> or set before the eyes the melancholy consequences of sin,<sup>c</sup> or by declaring the principles of the divine government,<sup>d</sup> remove the occasions for rash judgments and attempts, and the other vices which spring from ignorance of those principles; or, as is generally the case, serve for *several* of these moral uses.

Now a fable may illustrate such a moral doctrine either *generally*, or with a *particular reference to some certain event*, or to some impending emergency, which may have furnished occasion for it. There are therefore two sorts of fables, the *simple* and the *compound*.

The first sort, or *simple* fable, is *not to be reckoned among metaphorical allegories*. There is no *similitude* between it and the doctrine which it expresses, inasmuch as the subject and predicate of the latter form the genus of which the subject and predicate of the fable are a species. There cannot be said to be a similitude between a genus and any species or indivi-

<sup>a</sup> Matt. xviii. 35. Luke x. 37; xii. 21; xvi. 8 ss. 19 ss.; xviii. 1, 9, 14; xv. 32. comp. 2. Matt. xx. 15 s.; xiii. 44—46; xxv. 1 ss. comp. 13, and xxiv. 47 ss.

<sup>b</sup> Matt. xiii. 19 ss; xxi. 31 s. Luke vii. 44 ss.

<sup>c</sup> Matt. xxi. 43 s.; xxii. 7, 13. Luke xiv. 24.

<sup>d</sup> Matt. xiii. 24—33. Luke xiii. 6 ss.

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<sup>19</sup> Lessing, Diss. i. p. 131 ss.

dual comprehended in it ; and therefore a simple fable is rather an *example of moral doctrine* than an allegory.

But a *compound* fable may be considered as an *allegory of the thing or event on occasion of which it was narrated*.<sup>20</sup> For example, the fable of the conspiracy of the human members for the destruction of the belly<sup>a</sup> is *simple*, if intended merely to teach the general truth, that *dissensions are injurious to both the contending parties*. For the hand, and mouth, and teeth, and belly, bear no *resemblance* to contending parties, considered generally, but are *among their number*. Nor does the conspiracy of the other members to subdue the belly by starvation *resemble* discord, considered generally, but it is a dissension with the adverse member, one of the several kinds of discord. Nor, lastly, is the extreme wasting of the whole body *similar* to the unhappy consequences of dissension, but it is *comprised* in the *class* of the evils which arise from dissension generally, and is *an example* of them. But Menenius used this fable for the purpose of *comparison*, that is, as a fable of the *compound* class, and consequently *allegorical*. For he *compared* the belly to the patricians, the other members to the Roman people, the intestine strife between the members of the body to the hatred of the people against the patricians, and the starvation of the body to the impending ruin of the city.

To give another instance ; Stesichorus, as quoted

<sup>a</sup> § ii.

<sup>20</sup> Lessing, p. 114 ss.

by Aristotle,<sup>a</sup> compared the Himerians to the *horse*,\* who, desirous of revenge upon the stag, permitted the hunter to bridle, saddle, and mount him for the chase; their enemies, to the *stag*; Phalaris, whom they had elected their commander in chief (στρατηγὸν ἀντοχράτορα) to the *man*; his government to the *bridle*, already put on; and the grant of body guards, from which the fable was intended to dissuade them, to the *act of mounting*. But if this same fable were used for the purpose of persuading any one not, in avoiding one extreme, to hurry to the other, or not to make use of a remedy worse than the disease, the *allegory would vanish*. The horse could not be said to *resemble* a person, who, to shun a lesser evil, runs into a greater, but as he actually *does so*, would be an *example* of that fault, displaying the need of prudence in avoiding difficulties.†

## § VI.

Whenever, therefore, any fable of our Lord is so constructed, as that its subject and predicate are included as a species in the subject and predicate of the moral precept which it is intended to express;

<sup>a</sup> Rhetor. Lib. ii. c. xx.

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\* Quem cervus, pugna melior, communibus herbis  
 Pellebat, donec minor in certamine longo  
 Imploravit opes hominis, frenumque recepit;  
 Sed, postquam victor violens discessit ab hoste,  
 Non equitem dorso, non frenum depulit ore.

HORAT. Epist. i. xi. 34 ss.

† Incidat in Syllam cupiens vitare Charybdim.

such fable is rather, with respect to *moral doctrine*, an *example*, than a similitude. Yet on another account, namely, with respect to *the fact* which occasioned its composition, it *may be a similitude* or comparison of one example of a general truth or precept with another. Thus the Pharisee and the publican<sup>a</sup> have no *resemblance* to the *whole class*<sup>b</sup> of men who indulge in self-complacency, or who are mindful of their own sinfulness, but each is *an example* of the class to which he belongs. In like manner, the rich men, the end of whose course is described by Christ,<sup>c</sup> are comprised in that *class* of men who, neglecting religious matters, set their affections on the good things of this world, and experience a great and melancholy change at the time of death. Yet the object, *particularly* pointed at in Luke xviii. 9, is not *the class* of self-righteous men, but a certain species included in that class equally with the Pharisee who is represented in the fable. Now as *individuals* may *resemble* an individual, the persons against whom the fable is especially directed, may be said to be *like* the Pharisee, and those whom they despised to be *like* the publican. So in the second instance, the person who disagreed with his brother concerning his inheritance,<sup>d</sup> and such of the others<sup>e</sup> as, like the rich man described by Christ,<sup>f</sup> displayed an overfondness for earthly things, were all of the number of those who care only for the comforts of this life, and neglect the things of God,<sup>g</sup>—and therefore might

<sup>a</sup> Luke xviii. 10 ss.

<sup>b</sup> V. 14.

<sup>c</sup> Luke xii. 16, ss. xvi. 19 ss.

<sup>d</sup> Luke xii. 13.

<sup>e</sup> V. 15.

<sup>f</sup> V. 16, ss.

<sup>g</sup> V. 21.

and ought to *be compared* with that rich man. Again, the Pharisees, who were covetous,<sup>a</sup> proud,<sup>b</sup> given to pleasure,<sup>c</sup> and disobedient to the law and the prophets,<sup>d 21</sup> might with propriety *compare* their present prosperity and manners with the prosperity and character of the rich man,<sup>e</sup> and learn what a sudden change of circumstances might ensue.<sup>f</sup>

## § VII.

There are, however, other fables which, in reality, are not examples of the general doctrine which they inculcate, but are *images and allegories of the doctrine itself*. For it may happen that a fable is used to express some general doctrine, which again is comprized in some other still more general, in which case the subject and predicate of the fable will be included as species in the subject and predicate of the latter, and not in those of the former.<sup>22</sup> Thus

<sup>a</sup> xvi. 14.

<sup>b</sup> V. 15.

<sup>c</sup> V. 13, comp. Matt. v. 20, 31 s.

<sup>d</sup> Luke xxi. 16, comp. vii. 30.

<sup>e</sup> xvi. 19 ss. 30.

<sup>f</sup> V. 22, 25 s.

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<sup>21</sup> It is probable that the rich man described in the parable, Luke xvi. 19, ss., is intended to be censured for a want of regard for the Holy Scriptures, as his brothers, who resembled himself (v. 28), are represented (v. 30) as likely to pay no respect to their authority.

<sup>22</sup> We do not deny it to be *possible*, that the subject and predicate of the fable may be comprized, as species in a genus, in the subjects and predicates *both* of the more general doctrine and of that which is subordinate. So the horse in the fable of Stesichorus may be an example not only of such as, for the sake of avoiding a *lesser evil*, incur a *greater* (§ v.), but

the fable of Menenius not only admits of being used for the purpose of reconciling *the Roman* plebeian party with the patricians,<sup>a</sup> or of teaching the injurious effects of dissensions upon both the contending parties *generally*, but is also capable of being employed to show that mutual contentions between *any magistrates and subjects whatsoever*, or if you please, between the citizens of a state or in a family or among *Christians*, are productive of evil to the contending parties, none of which can dispense with the services of the others. Now it is plain that the contending members of the human body are not to be considered as parts of the class of *citizens* (to select this from the preceding examples), but that the latter are *one species* of the class of contending parties, the former *another*, so that the one may be used as *an image*, or similitude, of the other, but not as *an instance* or example. The fable of Menenius, therefore, becomes *an allegory* when applied to the dissensions of citizens, while, on the other hand, both the less general precept which it would then convey, —that dissensions among *citizens* are injurious to

<sup>a</sup> § v.

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also in particular of those who *give up their liberty to keep out of poverty*, in which way it is applied by Horace (Epist. Lib. i. Ep. x.), who, after recounting the fable (§ v. note †) subjoins the following moral (ἐπιμύθιον), v. 39—41 :

Sic, qui pauperiem veritus potiore metallis

Libertate caret, dominum vehet improbus, atque

Serviet æternum, que parvo nesciet uti.

This doctrine is comprized in the other of a more general nature, which is pointed out in § v.

both,—and the allegorical illustration of that precept in the fable itself, would be distinct *examples* of the more general doctrine—that *all* dissensions are hurtful to both contending parties. To give another instance, the fox in the fable, who despises the bunch of grapes above his reach, belongs to the number of those who pretend, in a case of necessity, to be guided by deliberation and choice, and therefore the fable may be considered as an *example* of the general doctrine which it inculcates, if applied to such as make a merit of necessity (τοὺς ποιοῦντας τὴν ἀνάγκην φιλοτιμίαν.) But suppose the fable to be addressed to those who despise the liberal arts, which they are unable to acquire, and to convey the moral, that the arts are despised by the ignorant only, which is a branch of the more general doctrine. In this case the fox would be *an image* or *similitude*, not an example, of those against whom the fable would be directed, and the bunch of grapes, which, in the first instance, was *an example* of things which are not attainable, would now be an *image* of another sort of impossibility,—the acquisition of the arts by those who profess to despise them, because above their capacity.

Many of the fables (λόγοι) of Christ, are of a similar description; for the Saviour, in pursuance of the object of his mission, was accustomed to inculcate morals having a particular reference to God and the truths of religion, rather than merely general precepts. So, in Matt. xiii. 3 ss., 24 ss., 31 s. his design was not to declare the general truths; that the best instructions are, with respect to a majority of the hearers, thrown away; that evils are to be

borne with, lest their removal be attended with that of good also; and, that great events often spring from small beginnings: but to teach the following, comprized respectively in those just mentioned; that from various causes the generality of men would receive little or no benefit from the most salutary doctrines, divinely promulgated; that even wicked men are to be tolerated in the Christian church till they may be separated from the number of the citizens of the heavenly kingdom, at the command of the Lord, without any injury to the good, whom we should not be able always to exempt from sharing in their fate; and that there is no reason to despair, if the commencement of the divine kingdom be but small. The fable of the grain of mustard seed, therefore, although it might have been *an example* of the general truth, that great events often take their rise from small beginnings, yet in the intention of Christ was rather *an allegory* inculcating a doctrine included in that general truth, respecting the great increase which the kingdom of God should receive, notwithstanding its small beginnings. With respect to the others (the other *αἰνολ*,)<sup>a</sup> no one will deny that they are *allegories*, who has reflected on the interpretations given by Christ himself,<sup>b</sup> in which the subject and the image used are plainly compared.

### § VIII.

Even the less general doctrine thus conveyed by a fable, may be applied, in the same manner as the

<sup>a</sup> Matt. xiii. 3 ss., 24 ss.    <sup>b</sup> Luke viii. 11 ss. Matt. xiii. 37 ss.

most general truth,<sup>a</sup> to the instruction of *particular individuals*. The fable of the fox and grapes, for instance, may be applied, not only to ignorant despisers of the arts in general,<sup>b</sup> but also specifically to *some particular despisers of a certain art*. Not a few of this sort of fables, too, occur in the New Testament. That in Matt. xxi. 28, ss., for instance, might, in a general sense, apply to all who promise readily, but perform less than those who at first display same degree of unwillingness. But Christ makes use of it to rebuke such as were disobedient to God, although they boasted of their piety; and among these, it relates in particular to the *Pharisees* and Jewish nobles,<sup>c</sup> who esteemed themselves much better than the rest of their nation, and yet made much more opposition to the will of God, declared to them by John,<sup>d</sup> than the very persons whom they despised as sinners. The father, therefore, is not to be considered as *an example of any one that makes some request* to another; the first mentioned son, of *one that denies a request, yet at length performs it*, and the other son, of *one that promises without performance*: but the father is an *image*, or allegorical representation, of GOD; the first son, of men now *pious*, although at first of a different character, and yet not of these in general, but properly of the *publicans and sinners*, who had suffered themselves to be converted by John; and the other son, of men really *wicked*, although professing to be pious, and among these more particularly of the *Pharisees*. In like

<sup>a</sup> § vi.<sup>b</sup> § vii.<sup>c</sup> V. 23, 45.<sup>d</sup> V. 25 s. 32

manner, the object of the fable in Luke xiv. 16 ss., is not to inculcate the *general* truth, that contempt of benefits affords so much the greater cause for indignation, but to show how GOD will regard the contempt of *his* benefits, and particularly of those which related to the *eternal salvation of the Jews*. It is therefore *an allegory*, in which the feast *represents* the *future happiness of the good*;<sup>a</sup> the giver of the feast, is not an example of a benefactor in general, but strictly *an image* of GOD; and the guests who excuse themselves *represent*, not generally, those who despised proffered benefits, but in particular *the Jews* who rejected *the divine benefit* offered them by Christ.

The preceding remarks<sup>b</sup> we deem sufficient to show that even the *fables* employed by Christ are a sort of *similitudes*,<sup>23</sup> and on that account may rightly receive the name of *Parables*.<sup>c</sup>

### § IX.

The *use* of a fable agrees with that of an example, properly so called, in this respect, that its object is to *illustrate* the doctrine of which it is a *fictitious example*.<sup>d</sup> For as an *example* serves to reduce a general doctrine to a *particular* case, and so conduces to the *intuitive* knowledge of that doctrine,<sup>24</sup> in the same way a fable,

<sup>a</sup> V. 14 s.

<sup>b</sup> § vi.—viii.

<sup>c</sup> § iv.

<sup>d</sup> § vi.

<sup>23</sup> Of this description are evidently Matt. xiii. 24, 31, 33, 44, 47; xviii. 23; xx. 1; xxii. 2; xxv. 1. Luke xiii. 18—21.

<sup>24</sup> Comp. Wolfius Philos. Pract. Univers. P. II. § 258 ss. [*“Examples give a quicker impression than arguments,”* says

so far as it is an example of a general doctrine, assists the acquisition of an intuitive knowledge of the truth.\* Nor is it any objection, that the example thus presented to our consideration, is merely *fictitious*. For although *true* examples possess this peculiar advantage, that they *confirm* the doctrine which is deduced from them,<sup>25</sup> yet those of a *fictitious* character are equally serviceable in producing a *clear* and *vivid* knowledge of a doctrine, the truth of which is already ascertained from other sources. *Rational* fables, moreover, (to which description all those of Christ belong), assume nothing which is at all at variance with the natural course of things,<sup>a</sup> and therefore are the less likely to convey to the mind, intent upon the doctrine which they teach, the notion of their fictitious character. The folly, for example, of men who are solely intent upon heaping up riches which they never have an opportunity to enjoy, is much more clearly and vividly perceived, when we place before our eyes as it were, the rich man, Luke xii. 16 ss., with his possessions and his hopes and projects, and the awful circumstance of his unlooked for death, about to take place that very night, than it would be in any other way. This effect will be in no wise lessened by the knowledge that the story is but a fiction, because the

<sup>a</sup> § iii.

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Bacon, which is the purport of Storr's "conducting to an *intuitive* knowledge."—*Tr.*]

\* [Seneca declares "Parabolas crebro usurpandas esse, ut imbecilitatis nostræ adminicula sint." Ep. LIX. p. 149. Tom. ii. Opp. ed. Gronov.—*Tr.*]

<sup>25</sup> See Wolfius, ubi supra, § 265 ss.

frail and transitory nature of earthly things is already so well known from experience, that it is not proof of this by argument, but a vivid sense of the truth already acknowledged, that is needed, and the very fable, which is used to produce this sense, contains only such circumstances as our previous knowledge of this general truth convinces us may have actually occurred, and therefore may be assumed as facts.

It may be objected, that this use cannot pertain to all the fables of Christ, inasmuch as it is undeniable that many of these are not *examples* of the doctrine which they inculcate, but *allegories*.<sup>a</sup> But certainly the less general doctrine which they convey is subordinate to *another* of a *more general* character, of which the fables themselves may be considered as *examples*,<sup>b</sup> and so assisting to the *intuitive* knowledge of *that* doctrine, which knowledge produces the effect of rendering the *less general doctrine*, which it was the immediate object of Christ to inculcate in such fables, *more easily proved* and *more distinctly known*. For example, the *analogy of natural events*, made use of in Matt. xiii. 3 ss., 24 ss., 31 ss., remarkably illustrates the facts that divine truth is not defective although it may produce no good to many; that it may be prudent to tolerate wicked persons in the church; and that the small beginnings of the Christian dispensation might produce a great and salutary change in the condition of the human race. The fables there given are *examples* of the *general truths* already pointed out,<sup>c</sup> (as, for instance, of this

<sup>a</sup> § vii. viii.

<sup>b</sup> § viii.

<sup>c</sup> § vii.

that small beginnings often give rise to great events,) assisting the attainment of an *intuitive* knowledge of those truths, and even, (inasmuch as experience teaches us that the circumstances related by Christ do often occur, although the histories are feigned,<sup>a</sup> *confirming* their truth. In this way they induce us readily to acknowledge that the case may be similar in the Christian dispensation, *e. g.* that great events may spring from small beginnings.—To give another instance, the fable which occurs in Matt. xviii. 23, ss. is *an example* of the *general* doctrine, that we must not do to others what we would not that others should do to us, and that we have no just ground for complaint when we receive the same usage that we have not scrupled to give to them; and is very useful in conveying an *intuitive* knowledge of that doctrine. The effect of this is, that it is impossible to disapprove of *the precept, subordinate to the same general doctrine, which it was the object of the Saviour to convey,*<sup>b</sup> and as our own judgment has approved of *the sentence* passed by the king in the fable,<sup>c</sup> we cannot do otherwise than allow the justice of the divine determination not to forgive the sins of the implacable, who refuse to forgive the sins of others, since this determination is *another example comprized in the same general rule* of conduct.

The great utility of fables in general,<sup>26</sup> consists, in

<sup>a</sup> Note 10.

<sup>b</sup> V. 35.

<sup>c</sup> V. 32 ss.

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<sup>26</sup> If a fable were used as *an example* (§ vi.) of the general principle contained in it, its *application* to any *particular persons*, either by the author or by the hearer or reader, would be a discovery of *something similar*. So the *general rule*, that he

this, that they declare the doctrine or truth, which if it were directly pressed upon us would doubtless be much weakened by the force of our passions, by *another* example, *similar* to our case, and comprized under the same general rule. In proportion, too, as fables assist the acquisition of *intuitive* knowledge in a remarkable degree, they also facilitate the *recollection* of the doctrines which they inculcate, and consequently, their *use*. For the more clearly and distinctly we know a thing, the more deeply is it impressed on our memory. Comp. Chrysostom in Joan. iv. 35.

who extorts from his inferior an article which he himself possesses in abundance, acts most unjustly, and is deserving of very heavy punishment, might be *exemplified* by the fable in 2 Sam. xii. 1—4, in which case the *act of David*, v. 7—9 would be a *similar instance*. But Nathan very wisely avoided a direct introduction of the general principle in his reproof of David, and first induced the king to acknowledge its truth in *another* example, where there was no danger of his being swayed by partiality. After this acknowledgment, he could not deny the correctness of the principle (v. 13,) even though turned upon himself (v. 7 ss.); (comp. Luke x. 37.)\*—— In the same manner as a general rule is much more readily and vividly perceived when conveyed in a fable which is an example of *that very principle*, (§ vi.) and admits of a much readier application to *particular individuals*; so the application of a general principle to *one less general* is much facilitated by a fable which exemplifies the former, (§ vii.) as we have seen in the instance from Matt. xviii. 23 ss., and it thus becomes much more effectual with relation to *particular individuals* (comp. Matt. xxi. 31, 41. Luke vii. 43,) if the *less general* principle, to which the application of the more general has been made (§ vii.) be again applied (§ viii.) to them.

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\* [See this subject happily treated in Porteus' Lectures, Lect. xi. vol. i. p. 283 ss. ed. Lond. 1808.]

## § X.

But although even the fables which are to be ranked as *allegories*, serve to illustrate the subjects to which they are applied;<sup>a</sup> yet they may also answer the end of clothing them in *obscurity*,<sup>27</sup> and become *obscure* allegories, or enigmas, if propounded *without any explanation*. Many<sup>28</sup> of this sort were uttered by Christ,

<sup>a</sup> § ix.

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<sup>27</sup> Comp. Flacii Clavem Script. P. ii. p. 267, and the celebrated Teller's note \* \* on Turretini Tract. de S. Scripturæ interpretatione, p. 254.

<sup>28</sup> This is so plainly affirmed by Matthew (xiii. 3,) and Mark (iv. 2, 13,) that there seems to be hardly any doubt that *more* were spoken to the people than the *four* which Matthew relates (xiii. 3 ss., 24 ss. 31—33,) as having been uttered in the *public* discourse. The *three* others given in that chapter (v. 44 ss.) cannot be taken into account, as they were propounded to the disciples *by themselves* (v. 36, 51 s.) But the testimony of Mark in iv. 33, is even more express than the preceding, for he makes mention of *many other* parables, beside those which he himself has given. Now Matthew (xiii. 24, ss. 33,) only relates *two* which are not recorded by Mark, as having been publicly spoken. If, then, we suppose that he has given all the "other parables" to which Mark refers, we must allow that the expression "*many others*" may signify only *two*. And even in this case it must be taken for granted that the parable related Matt. xiii. 24, ss, is different from the similar one in Mark iv. 26 ss., else there will be but *one* short parable peculiar to Matthew (xiii. 33.) which, surely, is not the "*many*" spoken of by Mark.—But the parable in Mark iv. 26 ss. seems to be no less distinct from that in Matt. xiii. 24 ss., than the latter is from the one which so much resembles it in v. 47 ss. For in Mark there is no men-

especially at the time described by Matthew c. xiii. Mark c. iv. and Luke c. viii., he having determined to discourse of the heavenly,<sup>a</sup> *i. e.*<sup>29</sup> divine<sup>b</sup> kingdom of the Messiah and his Father,<sup>c</sup> more fully than at other times. His object was to show at length, that the character of this kingdom would certainly in the end appear to be in the highest degree glorious,<sup>d</sup> but that notwithstanding this, its condition would at first be different, and its foundation be laid in the very preaching of the gospel which was so much despised, by which, although extended to many with no effect, the subjects of the heavenly kingdom should be collected and prepared<sup>e</sup> for future glory.<sup>f</sup> But as this world is a nursery<sup>g</sup> for heaven, it is absolutely necessary that the evil be mingled with the good,<sup>h</sup> lest either such as might afterwards reform, should be

<sup>a</sup> Matt. xiii. 11, 24, 31, 33, 44 s. 47.

<sup>b</sup> Mark iv. 11, 26, 30. Luke xiii. 18, 20.

<sup>c</sup> Dan. vii. 13 s. Matt. xiii. 37, 41, 43. <sup>d</sup> Matt. xiii. 43.

<sup>e</sup> V. 43. <sup>f</sup> V. 3 ss. <sup>g</sup> V. 38. <sup>h</sup> V. 30, 47.

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tion of the tares, which in Matt. xiii. 25 ss. are the principal feature of the parable, (v. 36;) and, on the other hand, Matthew is entirely silent respecting the *unobserved* progress of the kingdom of heaven, which it is the chief object of the parable given by Mark to represent. Now, if the parable given by Mark is different from that in Matthew, it is evident that Matthew does *not* relate *all* the parables spoken publicly on that occasion, and that it is one of the "many others" omitted by Matthew, that has been preserved by Mark iv. 26 ss.

<sup>29</sup> Comp. Dan. iv. 23. Luke xv. 18, and Koppe, Nov. Test. Gr. Vol. i. p. 216. [also the author's Dissertation De notione regni cœlestis, Note 6.—*Tr.*]

untimely removed, or such as were really better than they appeared, should be reckoned among the bad, and destroyed together with them.<sup>a</sup> For both the extensive and, ultimately, splendid kingdom of God generally, and the excellence and happiness of each of its members in particular, would take their rise from small beginnings,<sup>b</sup> and increase by imperceptible degrees.<sup>c</sup> Nevertheless, the privileges of this invisible kingdom would be so greatly prized by all that were truly wise<sup>d</sup> that, setting aside all the enjoyments and advantages of this life, they would pant after that alone.—But the notion of the kingdom of the Messiah entertained by the Jews<sup>e</sup> was so different from this, that it was impossible they should be pleased with those beginnings, so far removed from every sort of pomp, and with such a long delay<sup>f</sup> of its ultimate splendour. Besides, by far the greater part had been so deaf to the other instructions and admonitions of Christ, and so blind to the evidence afforded by miracles so many and so great,<sup>g</sup> that they were neither desirous of salvation,<sup>h</sup> nor possessed of a teachable disposition, nor willing to believe in such doctrines as were mysterious<sup>i</sup> (*i. e.* till then unknown, and out of the range of popular opinion,) on the sole authority of Jesus, as a divinely commissioned teacher. On account<sup>j</sup> of this their general ignorance of religious things, our Lord in teaching them made use of parables *without explanations*,<sup>k</sup> that seeing the image they

<sup>a</sup> V. 29.<sup>b</sup> V. 31—33.<sup>c</sup> Mark iv. 27 s.<sup>d</sup> Matt. xiii. 44—46.<sup>e</sup> Luke xvii. 20.<sup>f</sup> Comp. Luke xix. 11.<sup>g</sup> Matt. xiii. 13—15.<sup>h</sup> V. 15.<sup>i</sup> V. 11.<sup>j</sup> V. 13.<sup>k</sup> Mark iv. 34.

might not perceive the object which it was intended to represent, and that they might hear the words indeed, but not *comprehend* their meaning,<sup>a</sup> if peradventure<sup>30</sup> they might in this way be led to reform and obtain the pardon of their sins.<sup>b</sup> This proceeding might be adopted<sup>31</sup> for this reason; that so the very *obscurity of the obnoxious doctrine taught would prevent* the worst of the people *from deriding* Jesus on account of his preaching a kingdom of the Messiah *so different* from that which they expected, and from thus increasing their crime, (a measure particularly necessary at that time, on account of the detestable<sup>c</sup> reports lately spread among the populace)<sup>d</sup> while at the same time others might be roused by this enigmatic teaching out of the stupid indifference with which they had been accustomed to regard the deeds and instructions of Jesus, and *brought to reflection*, which might, in the better disposed at least, result in a more careful attention to the precepts of our Lord, and a more diligent examination of his conduct, for the time to come, and so produce their gradual conversion. Even to *the disciples* themselves, who, unlike the rest,<sup>e</sup> were so far led by the authority of Christ, as to be able to hear the truth undisguised without offence,<sup>f</sup> the enig-

<sup>a</sup> Luke viii. 10.<sup>b</sup> Mark iv. 12.<sup>c</sup> Matt. xii. 31 ss.<sup>d</sup> V. 24.<sup>e</sup> Mark iv. 33.<sup>f</sup> Matt. xiii. 11.

<sup>30</sup> Comp. *μηποτε* 2 Tim. ii. 25; Luke iii. 15, and Brit. Magaz. T. iii. p. 721 s.

<sup>31</sup> It was well said by Sallust, as we find it quoted by Blackwall (*Critica Sacra* N. T. p. 274, ed. Wollii. τὸ διὰ μύθων τ' ἀληθὲς ἐπικρύπτειν τοὺς μὲν ἀνόητους καταφρονεῖν ἕκ ἑᾶ, τοὺς δὲ σπυδαίους φιλοσοφεῖν ἀναγκάζει.

mas propounded to the people would be useful, not only on account of their throwing greater light upon the subject to which they related,<sup>a</sup> as soon as, by means of the explanation afterward given,<sup>b</sup> their meaning was understood, but also because *they excited an increased degree of attention to the instructions which they involved.*<sup>c</sup> Moreover, we find that the very parables which were used for the purpose of rendering the instructions they conveyed *obscure* to the ignorant and unprepared, were serviceable to the disciples of Jesus in rendering them *perspicuous*, so as both to afford them at that very time a degree of certainty respecting doctrines before unknown<sup>d</sup> and to contribute to their preparation for the full illumination which they were to receive subsequently to the resurrection of their Lord. And after they had received that illumination, these parables enabled them, besides imparting the knowledge which they then received, to communicate to their hearers the older instructions which had been given them before the death of Christ, and to confirm the new and important doctrines which they taught by the antecedent agreement of their master,<sup>e</sup> and, by repeating the parables of our Lord, to impart a knowledge of those doctrines to many, more easily and vividly<sup>f</sup> than they would otherwise have done.<sup>g</sup>

## § XI.

The *Parables*, the interpretation of which it is the

<sup>a</sup> § ix.      <sup>b</sup> Mark iv. 34.      <sup>c</sup> Luke viii. 9.      Matt. xiii. 36.

<sup>d</sup> V. 11, 51.      <sup>e</sup> Matt. xiii.      <sup>f</sup> § ix.

<sup>g</sup> Matt. xiii. 52, comp Mark iv. 21 s.

object of this essay to teach, are *rational fables*, or *fictitious narration* bearing the *semblance of truth*,<sup>a</sup> *by means* of which our Lord illustrated<sup>b</sup> some moral doctrine.<sup>c</sup> There are, therefore, two things in them to be considered, the *doctrine* which they convey, that is, *the thing signified*; and the *narration*, or *similitude*,<sup>32</sup> by which it is signified. But the parable itself,<sup>d</sup> that is,<sup>e</sup> *the sense* of the parable can only be perceived by those<sup>33</sup> who understand *the doctrine* conveyed, by means of *the narration* used. For example, David did not understand the meaning of Nathan,<sup>f</sup> so long as he *only* understood and passed judgment on *the fact narrated by the prophet*.<sup>g</sup> For the object of the latter was not to obtain a decision

<sup>a</sup> § iii. iv.<sup>b</sup> § ix. x.<sup>c</sup> § v.<sup>d</sup> Mark iv. 10. Matt. xiii. 18, 36.<sup>e</sup> Luke viii. 9, 11.<sup>f</sup> 2 Sam. xii. 5 s.<sup>g</sup> 2 Sam. xii. 1—4.

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<sup>32</sup> It is true there are some parables of our Lord, which, considered in themselves, ought rather to be designated as *examples* than as *similitudes* (§ vi.) But as the majority are to be classed as *allegories* (§ vii. viii.) and as even those just mentioned, in as far as they are *compound* (§ v.) partake of the nature of a *similitude* (§ vi.) we may for the rest of the essay make use of the term *similitude* [or *parable*,] in reference to all. By this the *whole* comparison (§ i.) that is, both the *image* and *the object*, are usually intended, although occasionally it is applied to the *image alone*. See Quintilian, L. viii. c. iii. 470, [p. 398, ed. Ox.] Others use the name *similitude* to express the πρότασις παρ' ὅμοιαις, (first member of the comparison) which, in a regularly drawn comparison, is connected by the ἀνταπόδοσις or *reciprocal reference*, with the object of which it is the image. Quintil. *ubi supra*, p. 471, [p. 399.]

<sup>33</sup> Comp. Calixti Concordia iv. evangel. scriptorum, L. iv. c. vii. p. 184 s.

against the rich man whom he represented as acting with so much injustice. The king's idea did not correspond with that of the prophet, till the former perceived the object<sup>a</sup> for which the history had been invented and narrated.<sup>b</sup>—It would be no less a departure from the meaning of Christ, if any one should read such parables as those in Luke xvi. 1—8, and xviii. 1—5, as histories. Their design was certainly neither to hold out a pattern for imitation, nor to warn against the sorts of conduct which they describe, but of a very different character.<sup>c</sup> On the other hand, any one who understands the passage in Matt. vi. 15, will certainly perceive the *doctrine taught* in xviii. 23, ss., but he will not be able to comprehend the parable in v. 23, ss.) until he has learned *to apply the narration to that doctrine*. This intimate connection of *the similitude* with *the thing signified* occasionally produces the insertion of words in *the similitude* which properly belong only to the object *connected with it* in the mind of a person who understands the parable. So in Matt. xxii. 10,<sup>34</sup> the servants are said to have brought in “both *bad* and *good*,” meaning “*guests both suitably and unsuitably clothed*,”<sup>d</sup> which in the parable represent the *good* and *bad*. On the other hand, an occasional feature of the image may be retained *even in the explanation*,

<sup>a</sup> V. 13.      <sup>b</sup> V. 7 ss.      <sup>c</sup> xvi. 8 s.; xviii. 6 ss.      <sup>d</sup> V. 11.

<sup>34</sup> The description in v. 13 of this chapter, and in c. xxv. 30, is to be understood of a prison, *very remote from the place of the feast and from all human society*, and very dark. This is an *image* of the punishments which will be inflicted upon the wicked in the world to come. See viii. 12.

if the interpretation of the other parts is so clear as to leave no difficulty in comprehending the metaphor. Such is the case in Matt. xiii. 19, 22, 23. So also Horace<sup>a</sup> inserts a tropical word<sup>b</sup> in the application<sup>c</sup> of his fable : *vehet*, having reference to the *πρωτασις*<sup>d</sup> of the fable of the horse and the stag which he had used.

## § XII.

It is evident, then, that *three things* are requisite to the discovery of the grammatical sense of a parable. First, that *the fictitious narration, or similitude*, be understood. Second, that *the thing signified* be ascertained. Third, that *the correspondence of the similitude*, or narration, *with its object* be learned.

With the *first* of these requisites we are at present not concerned, as nothing more than the ordinary rules of interpretation, such as are applicable to any *true* history, is needed for its attainment. However, not to pass it over entirely, we may subjoin the single remark, that in order to give the feigned history all its concinnity, it is sometimes necessary to imagine a circumstance not expressed. So in Matt. xxii., we must supply in imagination the circumstance, that the guests were not led directly into the banqueting room, but allowed a sufficient opportunity to change their dress. This is not expressly affirmed in the narration, but it may be inferred from the expression *επιμωθη* in v. 12, and

<sup>a</sup> Epist. Lib. i. Ep. x.

<sup>b</sup> V. 40.

<sup>c</sup> See above, note 22.

<sup>d</sup> V. 36, 38.

must be assumed, because the command in v. 13 would otherwise be liable to the imputation of great injustice. Yet it is not necessary to determine whence the wedding garment was to be procured; whether, for example, we are to suppose that the man, who appeared without one, had a suitable garment at home, but had neglected the opportunity given him to go thither and procure it; or whether it is to be assumed that the king, who had invited his guests in such an unusual way,<sup>a</sup> had also, contrary to the general practice,<sup>35</sup> taken care to offer them garments suitable to the occasion. Neither of these hypotheses is susceptible of proof, for Christ himself has said nothing determinate upon the subject, his design being merely to show generally that the soul must be clothed anew with righteousness<sup>b</sup> before an admission to eternal happiness can be obtained, without any intention to teach *the method* of procuring the necessary vesture.

### § XIII.

The *thing signified*, or doctrine with reference to which a fable is propounded (the *ascertaining* of

<sup>a</sup> V. 9.

<sup>b</sup> V. 10.

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<sup>35</sup> It cannot be shown by any good arguments that it was customary to present the guests with garments suited to the festal occasion. See Krebs Observ. e Flav. Josepho, in Matt. xxii. 12. We leave it to others to decide whether the custom of presenting a *Cafan* to those who are admitted to an audience of the Turkish Sultan has any bearing on this subject. Comp. Luedeke Expositio Locorum Script. ad orientem se referentium, § 49, and Michaelis Orient. Biblioth. P. viii. p. 140.

which is the *second* requisite to the discovery of the grammatical sense of a parable) is usually indicated in *the moral*, called by Athonius *προμύθιον*, but more commonly *ἐπιμύθιον*. Our Lord himself\* not unfrequently *subjoined* to his parables some indication of their object, or even a somewhat copious exposition; *e. g.* Luke xii. 21; xviii. 14. Matt. xviii. 35; xiii. 49, s. xxi. 42, ss. Luke vii. 44, ss.; xvi. 8, s. xviii. 6, ss. Occasionally, such notices both precede and follow, as in Matt. xix. 30; xx. 16. But the parables of Christ differ from other fables in being generally given, not, like them, in a *separate* state, but in *some definite connection* with a context. This peculiarity affords a means of eliciting their meaning, so that a moral, or *ἐπιμύθιον*, is not always needed.

The *context* of a parable remarkably conduces to a knowledge of its meaning, by pointing out *the occasion* in which it was uttered. This will be found to be either the *actions* and *opinions* of the hearers of Christ, as in Luke xv. 11, ss. comp. v. 1, 2; xix. 12, ss. comp. v. 11; or *some of our Lord's discourses* with which it is *in connection*, as in Matt. xxv. 1—30, which passage contains two parables, one teaching the necessity of *prudence*, the other recommending *fidelity*, both of which virtues had been previously mentioned.<sup>a</sup> So in the parable of the wedding feast,<sup>b</sup>

<sup>a</sup> xxiv. 45.

<sup>b</sup> Matt. xxii. 7, 9.

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\* The *Evangelist* has prefixed an indication of the subject of the parable in Luke xviii. 1, 9. xix. 11.

<sup>36</sup> This may directly impugn the opinions of the hearers, and on that account, be properly continued in the parabolic form, as in Luke xiii. 2—2.

it is the more certain that the invited guests, of whom but few were admitted to the feast,<sup>a</sup> represent the *Jews* and *Gentiles*, because it appears from the context<sup>b</sup> that there was then occasion for Christ to discuss that subject.

Lastly, as in interpretation generally, great assistance may be derived from the use of *parallel passages*, so occasionally the sense of a *parable* may be ascertained or confirmed by means of some *other, similar* to it. For instance, if there were no other reasons, a comparison of Matt. xxii. ss., alone, would render it credible that the similar parable, in Luke xiv. 16, ss., relates, like the former passage, to the contempt of the preached gospel by the Jews, and its propagation among the heathen. We may reasonably infer that our Lord himself intended this resemblance between his parables to be observed and used for their interpretation, from the fact that when he uttered a parable,<sup>c</sup> which contained an image similar to that previously used by him in another parable,<sup>d</sup> he considered it easier to be understood than others.<sup>e</sup>

#### § XIV.

Besides these *external* aids,<sup>f</sup> there are others principally contained *in the parable itself*, that assist the discovery of its meaning.

The meaning of that class of fables which consists of *examples* of the thing signified, is to be discovered

<sup>a</sup> V. 8, 13 s.

<sup>b</sup> xxi. 43.

<sup>c</sup> Mark iv. 3 ss.

<sup>d</sup> John iv. 35 ss.

<sup>e</sup> Mark iv. 13.

§ xiii.

by *abstraction*, which substitutes *generals* for *particulars*, and *classes* for *individuals*.<sup>37</sup> This rule may be tried by the fables of Æsop and others of that kind; but we will proceed to its application to the parables of Christ. In the parable in Luke xviii. 10, ss., for instance, in order to ascertain its meaning, we must substitute for the Pharisee, who exalts himself above other men, and particularly above the publican, and boasts in his prayers which he offers in the temple, of his fasts and giving of tithes, *all arrogant men and contemners of others, whatsoever, who are inflated with an exalted opinion of their own merits, of whatever description they may be, and who betray this despotism in any way*. By the publican who stands afar off from the Pharisee, with downcast eyes, and beating his breast, prays God to be merciful to him a sinner, we must understand *all such as, although despised by others, are impressed with a deep sense of their own sinfulness, are desirous of the divine mercy, and indicate this disposition in any way*. The result is that we must conclude that the latter description of persons will receive the approbation of God, while the former will be rejected and humbled by him. So, again, from the example of the Samaritan, Luke x. 33, ss., who being strongly moved by pity, and of a liberal disposition, bound up the wounds of a Jew

<sup>37</sup> That is to say, as far as the subject admits of it. There are *particular* ideas (for instance, those of *death*, and *sepulture*. Luke xii. 20. xvi. 22), which do not admit of *generalization*, such as that by which a copious harvest (Luke xii. 16, ss.) is understood to mean *riches* of every kind, and *begging* (Luke xvi. 20), *misery* in general (v. 25).

who had been cruelly maltreated, had been left without aid by his countrymen, the priest and Levite, and must perish for want of speedy help,—conveyed him to an inn, and even provided for his future sustenance,—this too, in a road infested by the incursions of robbers,<sup>38 a</sup> and when he could hardly spare the two denarii paid for the support of the wounded man:<sup>b</sup>—from this example, we learn that it is our duty *to afford assistance to any man who may absolutely need it, even though he be of different nation, customs, religion, or dispositions from ourselves,*<sup>c</sup> *and even if such assistance be attended with difficulty, expense, and peril ; much more to do any kind offices, attended with less difficulty and danger, that may be needful, even to an enemy.*<sup>d 39</sup>

But there are many other fictitious narrations,<sup>e</sup> which cannot be considered as examples of *the thing signified*, but are included as species under *the more general doctrine*, which includes, in like manner, the precept intended to be conveyed. Here *abstraction*

<sup>a</sup> V. 30.      <sup>b</sup> V. 35.      <sup>c</sup> Comp. John iv. 9. Eccclus. i. 27, s.

<sup>d</sup> Luke x. 37.      <sup>e</sup> § vi. vii.

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<sup>38</sup> Comp. Michaelis Gedanken von Sünde und Geneigthung, p. 452, 448.

<sup>39</sup> There is reason for laying stress upon this circumstance, as the lawyer (v. 29) betrayed a disposition to consider strangers and enemies as having no claim upon him (comp. Matt. v. 43), and our Lord introduced a Samaritan as more benevolent to a Jew than the Jews themselves, for the very purpose of shaming the Jews, who were unwilling to afford any assistance to Samaritans, and showed little kindness to strangers in general. [See Porteus' Lectures, Lect. xi. Vol. i. p. 280, ss. ed. Lond. 1808.—Tr.]

alone will not suffice to ascertain the meaning of the parable, as it will discover only the *more general* doctrine, to which both the example given and the thing signified are subordinate, but cannot define the latter. In this case, the *general* doctrine being first discovered *by abstraction*, other aids<sup>a</sup> must then be used to ascertain the *specific difference* between the example in the parable, and the thing intended to be signified. So, in the parable in Matt. xiii. 31 s., we first learn by the process of abstraction, that it conveys the general rule, that often *a thing* from small beginnings attains to an exalted eminence. But that this general truth is applied by Christ peculiarly to *the heavenly kingdom*, is to be learned from the words prefixed to the parable: ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.<sup>40</sup> Again, in Matt. xxi. 28 ss., we discover, by abstraction, that the parable conveys the *general* declaration, that it is not he who *makes a boast* of his obedience, but he who *renders* it, although at first he may have refused, that does the will of him who imposes a command.<sup>b</sup> But it is from the *moral* or application of the parable in v. 31 s., that we learn its *particular* reference to the *Pharisees*, who boasted of their obedience to the divine commands, and the *publicans*, who really rendered such obedience.

From all this it appears, that even in this class of parables there remain some *particulars* which must

<sup>a</sup> § xiii.

<sup>b</sup> Comp. v. 31.

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<sup>40</sup> These form a sort of introductory moral (προμύθιον), which, however, only indicates the *subject* of the fable, the *predicate* appearing with sufficient clearness from the general doctrine, which may be found by abstraction.

be converted into *generals*. For example, the *particulars* in the parable of the grain of mustard seed,<sup>a</sup> that it is *less than all seeds*, and that *in its growth it surpasses all herbs*, and *becomes a tree of such a size as to afford shelter in its branches to the birds*, that is,<sup>b</sup> *becomes a large<sup>c</sup> tree*; convey this general meaning; that *great progress may be made from a small beginning*. There is no danger of running into error by this process of generalization, for we are sure to find all that the general truths thus arrived at may contain, in the less general, which are subordinate to them, and form the subject of the parable. But when we proceed to determine the *particular* application of these general truths to the doctrine taught in the parable, there are *two* things to be avoided. *First*, we must not suppose that there is any necessary correspondence between the *particular* idea conveyed by the narration, and *the thing which the parable is intended to signify*. *Secondly*, we must not take it for granted that *all* the particulars distinguishable in the narration, answer to *as many* particulars in *the thing signified*.\*

<sup>a</sup> Matt. xiii. 32.

<sup>b</sup> Comp. Dan. iv. 9, 18, with v. 7, 8, 17.

<sup>c</sup> Luke xiii. 19.

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\* ["Ante omnia scopus cujusque parabolæ est considerandus, et non modo, quod huic adversatur, sed etiam, quod ad eum nihil confert, pro sensu loci alieno habiendum, quem auctor parabolæ nec intenderit, nec intendere potuerit. Unde consequens est, magis ad ostentationem ingenii et fecundæ imaginationis facere, illas doctrinas et usus, quæ ex omnibus et singulis parabolæ circumstantiis petuntur, et mysteria, quæ in iis queruntur, quam ad parabolæ interpretationem, verumque

We do not deny that it is *possible* that things belonging to the same class, may possess the same attributes in common, and thus agree in many *particulars*, as well as in their generic character. It would even be wise, if the natures of the thing narrated and of that signified would admit such an agreement, *to express such predicates in the narration, as would equally suit the thing signified*. This may be exemplified by the parable of the wedding feast,<sup>a</sup> where the general truth conveyed, when obtained from the narrative by abstraction, is, that *the rejection of repeatedly proffered benefits will afford ground for heavy punishment, and procure the transfer of those benefits to others, if they will receive them as they ought*. To this is subordinate the doctrine which it was the intention of our Lord to teach, that the contempt of *the blessings of the heavenly kingdom by the Jews* would draw down upon them heavy punishment, and that, on the other hand, such of *the Gentiles* as should prove worthy, should be admitted to the enjoyment of those blessings. In this instance, the punishment to be inflicted on the Jews was of such a kind, that it would be *explicitly* described in the narration, as in v. 7.—But *very often the case is otherwise*. So in this same parable, the *general idea of being not unworthy of a benefit*,<sup>b</sup> is in the narrative converted into the *special* circumstance of *being clothed in a wedding garment*; whereas the import of the parable requires

<sup>a</sup> Matt. xxii. 2 ss.

<sup>b</sup> Comp. v. 8.

a different *special* notion, that of *being good*,<sup>a</sup> possessing a *habit of mind* adapted to the heavenly kingdom. To use another example: the *general* idea of *obedience to the will* of another, is expressed in the narration of the parable of the two sons,<sup>b</sup> by the *particular* action of *going into the vineyard*, which does not at all suit *the thing signified*, in which it must be changed to the *repentance* (μετάνοια),<sup>c</sup> productive of obedience to the will of God, which had been preached by John.<sup>d</sup> It would be improper, therefore, to conclude from Luke xix. 27, that on the return of our Lord,<sup>e</sup> and his glorious manifestation, (after having suffered his kingdom to exist some time in comparative obscurity, for the purpose of affording an opportunity to its enemies to display their fury,<sup>f</sup> and to his servants to show their faithfulness,)<sup>h</sup> his enemies should be *slain*, although that punishment is named in the narration. For it does not follow that the punishment to be inflicted on the enemies signified in v. 14 and 27, now for the most part dead, must be *the same* as that said to be inflicted on the enemies of the nobleman (ἐβουλήθη) whose history is recounted in the narrative.<sup>41</sup> In like man-

<sup>a</sup> V. 10.<sup>b</sup> Matt. xxi. 29.<sup>c</sup> V. 33.<sup>d</sup> iii. 2.<sup>e</sup> V. 15.<sup>f</sup> V. 11.<sup>g</sup> V. 14.<sup>h</sup> V. 13, 15 ss.

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<sup>41</sup> For the same reason a distinction must be made between *the form* of the sentence of *the king* in Matt. xviii. 34, and *the form* of *the divine* judgment, and no stress is to be laid on the expression βασιλευσιν or, on the other, ἡς οὐ. From the *special* sentence of the king against this merciless servant, that he should be delivered to the tormentors “*until the payment of his debt*” we are merely to collect the *general* idea, that the king *refused to forgive* the debt due him by his unforgiving servant, and that, in like

ner, v. 17, 19, afford no proof that the faithful servants of Christ shall be appointed, some to the government of ten *cities*, some to that of five. For this *particular* method of reward, accommodated to the worldly nature of the fictitious history, may only signify *in general*, that a reward proportioned to the degree of fidelity will be given, and *more particularly*, that each should receive employment and enjoy felicity in the kingdom of heaven in proportion to his faithfulness.<sup>a</sup>

With relation to the *second* rule above given,<sup>b</sup> it cannot be denied that it *may* happen that the *particulars* given in the protasis, or similitude, may correspond to *as many* in the thing signified. It is, for instance, altogether probable that the parable of the wedding feast<sup>c</sup> not only expresses the *general* idea of repeated invitations to the Jews to partake of the blessings of the kingdom of heaven, but also *more particularly* distinguishes *two*<sup>42</sup> distinct times of offering,

<sup>a</sup> Matt. xxv. 21, 23.

<sup>b</sup> P. 99.

<sup>c</sup> Matt. xxii. 3 ss.

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manner, God will *not forgive* the sons of those who show no mercy to their fellow men (comp. vi. 15.) The same remark applies to a parable of another class (note 21) in Matt. v. 25, s. where the particulars in the narration, of *the officer* despatched to seize the debtor, and of *the duration of the imprisonment until the entire payment*, relate only to the *human* judgment, which is an image of the divine.

<sup>42</sup> The word *πεκλινόμενος*, v. 3, does not necessarily prove a *prior* invitation, as, according to Hebrew usage (See Obs. ad Anal. et Synt. Heb. p. 135,\* and add 1 Peter i. 13. 2 Peter iii. 11, comp. v. 10), it may indicate *the persons to be invited*, that is, the guests generally. Comp. Krebsii Obs. Flavianas ad. Matt. xxii. 3.

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\* [ The author has there shown by a multitude of examples

*one*,<sup>a</sup> that in which the Jews were called by *the prophets*, the *other*,<sup>b</sup> that in which, on the nearer approach of the heavenly kingdom,<sup>c</sup> the call was repeated by *John*, and by *Christ and his apostles*. So too, the invitation by *the prophets* seems to be distinguished from that given by *Christ* in Luke xiv. 16 s. And as this last parable was spoken before the Pharisees,<sup>d</sup> 43 to whom our Lord on another occasion, making use of a similar<sup>e</sup> parable,<sup>f</sup> had preferred both the publicans and harlots<sup>g</sup> dwelling among them,<sup>44</sup> and the heathen;<sup>h</sup> it is very probable that Luke xiv. 21, 23,

<sup>a</sup> V. 3<sup>b</sup> V. 4.<sup>c</sup> iii. 2; iv. 17.<sup>d</sup> Luke xiv. 1.<sup>e</sup> § xiii.<sup>f</sup> Matt. xxii.<sup>g</sup> Matt. xxi. 31 s.<sup>h</sup> Matt. xxi. 43.

<sup>43</sup> It was addressed to one of them in particular (v. 16,) in whom the recollection of the resurrection to happiness, which was an article of belief among the Pharisees, had excited a desire of the blessings of the kingdom of heaven (v. 14 ss.,) but the love of worldly things, (comp. xvi. 14. Io. xii. 42 s.) seems to have hindered him from embracing the doctrine of Christ. This circumstance shows the wisdom of our Lord, in making no mention in this place (comp. Matt. xxii. 6.) of open hatred against himself, from which this comparatively well disposed Pharisee seems to have been free, but confining his reproof to the immoderate love of worldly goods, Luke xiv. 18—20.

<sup>44</sup> Comp. τῆς πόλεως, Luke xiv. 21.

(pp. 133 ss.) that the Hebrew participles *Benoni* and *Paoul* are used indifferently to express the past, the present, and the future. Among other instances, he gives שְׂרָרָה, *vastanda*, Ps. cxxxvii. 8, and נִלְרָר, *qui nascetur*, Ps. xxii. 32, comp. lxxviii. 6.—*Tr.*]

is intended to *distinguish the invitation given to the publicans and heathen*.—But it is to be maintained that it may also *happen otherwise* in this respect; lest we be led to seek for some *particular* signification for every *particular* in the protasis or similitude even when it does not spontaneously present itself,\* and so fall into forced, or rash and absurd interpretations.

In the *first* place, then, it is to be assumed, that the *general* enunciation may, *agreeably to Hebrew usage*, be distributed into *fewer or more particular* or integral parts.<sup>45</sup> † So in Luke xx. 10—12, we are not to seek for *three* prophets, who may have exercised their

\* [Ὅου χρεὶν πάντα τὰ ἐν παραβολαῖς κατὰ λείξιν περιεργάζεσθαι ἀλλὰ τὸν σκοπὸν μαθόντας τί ὃν συνετίθη τῷτον δρῆσαι, καὶ μὴδὲν πολυπραγμονεῖν πειραιέμεν. Chrysost. Hom. lxiv. in Matt.]

<sup>45</sup> See Num. vii. 12 ss. ix. 17 ss. Rev. vii. 4 ss. Mark xii. 20 ss. Luke xx. 29 ss.

† [ So in the fable of Jotham, the disinclination of persons who, by their endowments, are best qualified for the office of governing (Ju. ix. 9, 11, 13,) to undertake that office, is represented under the *general* similitude of a tree valuable for its usefulness (v. 9, 11, 13,) refusing the government of the other trees. But to give a more vivid idea of the superiority of their claims, and to increase the evidence of a *general* disposition to decline the office by the introduction of a *repeated* refusal, *three* several offers to *particular* trees are specified. That the *particular* application of the offers of the trees to the olive, the fig, and the vine, to *distinct* and unsuccessful offers of the crown to Othneil, Deborah, and Gideon, which has been made by some (Saurin. Disc. Hist. iii. 405,) could not have been in the mind of Jotham, is proved by his confining his application (v. 16 ss.) to the choice of Abimelech, and the injury done thereby to the house of Gideon; not to mention the far-fetched resemblance between the several particulars in the narrative and those supposed to belong to its application.—Tr.]

commissions in the order given, and suffered the insults ascribed to the several servants. For Matthew c. xxi. 34—36, and Mark c. xii. 2—5, expressly add, that there were *many* others sent, and even as to the three who are mentioned, those evangelists do not entirely agree with each other or with St. Luke, in their accounts of the treatment received by them, and the order in which they were sent. The object of our Lord was merely to inform us, that *many servants having been repeatedly sent, were received with various insults and harsh treatment.* This general declaration admitting of division into many of a more *special* nature, some of these, of any of the different kinds, might be selected for the sake of illustration.<sup>a</sup> Nor is it any more necessary to be at pains to *fix the definite periods* of time<sup>46</sup> at which men are represented as divinely called, in the parable of the labourers,<sup>b</sup> and even the words of the narration will bear this *general* signification, that *some were sent earlier, some later, into the vineyard by its master.*

*Secondly*, as one great use of parables is to assist in affording a *vivid* knowledge of what they teach,<sup>c</sup> it is the more proper in *such* narrations to substitute

<sup>a</sup> Comp. Luke xiv. 18—20; xvi. 5—7.

<sup>b</sup> Matt. xx. 2—6.

<sup>c</sup> § ix.

<sup>46</sup> The variety, and uncertain and precarious nature, of the interpretations which have arisen out of an attempt to do this, will be very evident to any one who compares Theophylact (Comm. in Matt. xx.) with Jerome (in loc.) or consults Petersen's work, entitled: *das Geheimniss von den Arbeitern in Weinberge*;\* c. vi.

\* [The Mystery of the Labourers in the Vineyard.]

for *generals*, or conjoin with them, *particulars* which may contribute to *bring the matter* as it were *before the eyes*. For although in this way the several particulars will not have each its *peculiar* signification ; yet the thing expressed by them conjointly, or by such *particulars* in connexion with *generals*, will be more clearly and *strongly* represented to the mind than it would be in any other way. Thus the expression “ my oxen and my fatlings are killed,” in Matt. xxii. 4, means nothing more<sup>a</sup> than the phrase which immediately follows, “ all things are ready ;” but it conveys that meaning *with more force*. The words in the parable of the prodigal,<sup>b</sup> “ I have sinned against God,” have no *signification* other than that conveyed by the expression “ I have sinned against thee,” as the father himself is there an image of God. But as they are well adapted to the *human* father and son to whom the narrative relates, they serve to express a deep sense of sin much better than the mere acknowledgment “ I have sinned against thee,” which in that case would not sufficiently convey the idea of a *lively* sense of sin in the returning prodigal.—The *particulars* mentioned in Matt. xxi. 33, express *nothing more*<sup>c</sup> than that the vineyard, when planted, was furnished with every necessary, so that there was nothing wanting. But although neither the hedge, nor the tower, nor the press, have any *particular* signification, yet the introduction of these circumstances adds much force to the representation, that God had omitted nothing to effect the salvation of the

<sup>a</sup> Comp. Luke xiv. 17.

<sup>b</sup> Luke xv. 18, 21.

<sup>c</sup> Comp. Isa. v. 2, with v. 4.

Jews, and yet neither the prophets nor Christ himself had found any fruits<sup>a</sup> worthy of such extraordinary care, in that people, whose chiefs were so far from aiding in the counsels of the divine Providence, that they rather sought only to increase their own enjoyments, by obtaining offices for themselves.<sup>b</sup>—In Luke xv. 20, 22—24, too, who would wish to deprive the admirable narrative of the *particulars* which so strikingly represent the parental tenderness and joy, notwithstanding that *the ring, the calf, &c.*, cannot be said to have any signification in themselves, but merely, taken altogether, have the same<sup>47</sup> meaning that a *general* mention of *great* tenderness and *extraordinary* pleasure received from the safety of the son, would have conveyed, although with less significancy; viz. the great mercy of GOD towards sinners, his pleasure in their conversion, and the great benefits by which he is accustomed to declare that pleasure.

## § XV.

But, as there are many *particulars* in the *narration*,<sup>c</sup> which do not apply to *the thing signified*: so, the narration may also have *other* parts which must

<sup>a</sup> V. 43.

<sup>b</sup> Comp. John xi. 48.

<sup>c</sup> § xiv.

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<sup>47</sup> So our Lord himself, in Matt. xviii. 33, expresses by the single *general* term *χαρισιν*, what he had elsewhere, by the introduction of *particulars* brought as it were before the eyes, Luke xv. 5, 6. Even in the latter passage, in the *αποδοσις* (v. 7,) he substitutes the *general* word *χαρην* for all the *particular* signs of great joy which he had previously recapitulated.

not be insisted on by those who institute a comparison<sup>a</sup> between the *object* and *the narrative*, or *similitude*.<sup>48</sup>

<sup>a</sup> § xii.

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<sup>48</sup> This same rule is given, with relation to parables or (comp. note 15,) fables, generally by Eustathius (1λ. B'. Λ.' p. 177, 856.) among the ancients, and among the moderns by Sulzer, *Allg. Theorie der schoenen Kuenste*, P. i. p. 107. With respect to the parables of Christ in particular, it is confirmed by Tertullian, as quoted by Semler, *Antt. Hermeneut. ex Tertull. Spec. i. p. 27.*, by Chrysostom, *Comm. in Matt. xx. 1 ss.*, and by other fathers, cited by Suicer, *Thesaur. Eccles. Tom. ii. p. 570*. So also Luther, *Postil. in Evang. Dom. Septuag., Opp. T. xiii. p. 387*; Bucer, *Enarrat. in Matth. xx. xxii. xxv. Luke xvi (fol. 154, 161, 178, 215)*; Flacius, p. 40; Glassius, p. 489; Calixtus, p. 186 s.; Wollius, *Herm. Nov. Foed. p. 131 ss.*; Turretin, p. 262 ss., 148; Ernesti, *Inst. Interp. P. i. S. ii. c. iv. extr.*; and many others. Even Cocceius himself does not deny that the *literal* sense of the parables may be found without a nice accommodation of each, and every circumstance in the narrative to the object of the parable; although he thinks that those circumstances may receive a mystic and prophetic sense. Such is his declaration (*Schol. in Luc. xv. Opp. Tom. iv. 54.*) "that the misery of the prodigal son, and the indignation of his elder brother, which are so minutely described, *are intended*, perhaps, *for a description of the misery of those who wallow in sin, and for an illustration of the affection of the father* (comp. below, § xviii. extr.); yet perhaps they *also* contain a *mystical* signification, which may be ascertained from other *prophecies*." But that Christ had in view, beside the *proper* signification of the parable, *other* future events, is entirely without proof in Scripture, unless we admit as proof the existence of parts of the narration to which there are no correspondent particulars in the thing signified. The inadmissibility of this will appear when we shall have shown, as we propose to do, that there

We will readily grant to Petersen<sup>49</sup> that nothing is introduced into the narration *without some reason* ; but that the cause why this or that circumstance is related, must necessarily exist in its *agreement with the subject*, we deny. Yet we would not have any thing considered as merely *ornamental*, for though it is allowable in poetry to make use of circumstantial narrative merely for the purpose of giving pleasure, yet in fables, the object of which is to assist the acquisition of *intuitive knowledge of the truth*, the only ornament ought to consist in *brevity and simplicity*,<sup>50</sup> as the careful exclusion of every thing *foreign* to the subject, however agreeable in other respects, tends greatly to secure the accomplishment of their object, and a *ready recollection*<sup>a</sup> of the fables themselves. There can, therefore, be no adequate reason assigned for the use of any thing that is not serviceable in the *parabolic illustration of doctrine*. But then the *parabolic illustration of doctrine* re-

<sup>a</sup> § ix.

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were sufficient reasons why our Lord should interweave such parts in the narration, even though he did not intend to represent by them any thing similar either in the subject *properly* signified, or, in something else to be mystically understood. Nor is any great credit done to this hypothesis by the precarious interpretations of Cocceius (Disp. Sel. xxxv. § i. p. 89, Opp. T. VI.) and his disciples, specimens of which are given by Pfaff, in the Dissertation already cited, p. 16 ss., where that author also enumerates the principal defenders of this opinion, p. 21.

<sup>49</sup> *Ubi supra*, p. 123, and in his work : die Gleichnisse des Hern, etc. p. 285, 338, 362 s. 393, 507, 746.

<sup>50</sup> See Lessing's Fourth Dissertation ; *ubi supra*.

quires, not only that *the doctrine be illustrated*, but also that it be illustrated *by a parable*. It was not our Lord's intention in his parables to afford an illustration of his teaching of any kind whatever, but to illustrate it *by parables*.\* Any thing, therefore, required by the nature of a parable, was necessary, although devoid of any particular correspondence with the subject of the parable.†

Now a parable is *a narrative bearing the resemblance of truth*.<sup>a</sup>

## § XVI.

In the *first* place, then, things which, so far as relates to the signification of the parable only, might have been omitted, are sometimes necessary to give the narrative designed to convey instruction the appearance of a *real history*, and to render it agreeable to the *ordinary course of things*. For example, the

<sup>a</sup> § xi.

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\* [“Licet non existimemus, quamlibet parabolæ circumstantiam peculiarem habere significationem, illas propterea non vanas et inutiles esse credimus; faciunt enim ad parabolarum non modo elegantiam, sed ad earum etiam *naturam*, quæ hæc est; ut narrentur cum quibusdam circumstantiis, alioquin enim narrationum historicarum speciem non haberent.” Werenfels. Opusc. ii. 352.—*Tr.*]

† [“Non seulement il n'est pas nécessaire que chacun de leurs membres ait une vue particulière, qui se rapporte directement au but de celui qui la propose; il faut même que ce but soit en quelque sort caché sous des images étrangères, destinées à l'enveloper.” Saurin Disc. Histor. Tom. iii. p. 405 s.—*Tr.*]

mention of the *man*, who sowed the grain of mustard seed<sup>a</sup> was altogether unnecessary, taking into consideration only the nature of the thing signified.<sup>b</sup> But, without it, the comparison would have been a parable in the strictest sense.<sup>c</sup> In order to change this into the kind<sup>d</sup> of which alone our Lord made use,<sup>e</sup> it was necessary to introduce a *particular* man as having sowed the seed, in place of the general statement of its being sown. The same principle applies to the introduction of the *woman* in Matt. xiii. 33, which is merely for the purpose of reducing an event which daily occurred to women making bread, to a *single* definite example. So again in Luke xvi. 28, it was much better to represent the rich man as speaking of a *certain number* of brothers, than to make him speak of them in a *general* way, as if he had been ignorant of their number. In this case, it is unnecessary to inquire the reason for choosing the number *five*. As it suited the historical form of the parable best to speak of a *definite* number, all that was needful was, to fix some *certain* number not in itself incredible, and in doing this, it mattered not which might be selected, there being no more reason for the choice of *five* than for that of any other number, say, for instance, *four*. The same remark may be made of the use of the number *ten* in Luke xix. 13, and Matt. xxv. 1., where it only occurs because, as in every *single* event, the number concerned in it, *e. g.* of human agents, is necessarily *definite*, the case

<sup>a</sup> Matt. xiii. 31.<sup>b</sup> Comp. Mark iv. 31.<sup>c</sup> § i.<sup>d</sup> § iv.<sup>e</sup> § ii.

must be the same in a *fictitious* history. Our Lord, therefore, intending to fix the number of the talents, and of the virgins, was unable in that respect to have any reference to *the thing signified* in the parable, and so took the first that occurred, *e. g.* that, which it was usual to employ in expressing *generally* an *indefinite* number,<sup>a</sup> or, perhaps, was commonly preferred in different kinds of business.<sup>51</sup> As the virgins in Matt. xxv. 1, were to be distinguished into *two* sorts, the whole number, ten, was divided into *two* smaller numbers. These were made *equal*, because that method of division is the *most simple* possible, not with any intention to signify that the number of watchful Christians and that of persons of the opposite description will be *equal*; unless we choose to believe that c. xxi. 28 ss., proves the *equality* of numbers of both classes, or to infer from c. xxv. 15, that the number of faithful Christians will be greater than that of the wicked, because *two* faithful servants are mentioned, while but *one* is slothful.<sup>52</sup>—In the parable of the leaven<sup>b</sup> the

<sup>a</sup> Dan. i. 20. Neh. iv. 6.

<sup>b</sup> Matt. xiii. 33. Luke xiii. 21.

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<sup>51</sup> Comp. Lightfoot, Hor. Heb. in Matt. xxv. 1; and Rhenferdii Opera Philologica, p. 729, s.

<sup>52</sup> There was, it is true, a weighty reason for the mention of *two* faithful servants; but this related, not to the number of *faithful* and careless Christians, but to *the proportion* of the *goods* entrusted to the faithful servants respectively, with *the increase* made by them. For if no mention had been made of a second servant (v. 17), it could not have been learned from the parable that most will be expected from him to whom most has been entrusted (v. 16, comp. v. 17), and must be rendered, if he wishes to obtain the credit of being faithful (v. 21), and to retain his place (v. 28, s.) So in Luke xix. the express in-

narrative is rendered much more neat and probable by the mention of the particular number of *three* measures of the meal, as some *definite* number must certainly have been employed in a real event of that kind.<sup>a</sup> This alone was a sufficient reason why Christ, when intending to frame a fictitious *narrative* on the subject, should mention a *particular number of measures* of meal, (perhaps the number most commonly used,) although there is no discoverable relation between the *object of the parable* and the number *three*.<sup>53</sup>—For similar reasons we dare not attach any particular importance to the mention of *three* years in Luke xiii. 7, especially as the Jews were allowed not merely the third year<sup>b</sup> of the ministry of Jesus, but also several others in addition, for the purpose of hearing the preached gospel, and bringing forth corresponding fruits. It seems rather to convey this

<sup>a</sup> So Gen. xviii. 6.

<sup>b</sup> Comp. v. 8.

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introduction of the other servant (v. 18 s.) was necessary, as without it we could not have known that the extent of reward could be proportioned to *the degree of faithfulness*, which now appears from a comparison of the services of each servant (v. 16, 18) with his respective reward (v. 17, 19, 24 ss.)—So in other places, as in Luke vii. 41, comp. v. 43, and in Matt. xviii. 24, 28, comp. v. 32, the *mutual relations* of the numbers introduced are of great importance.

<sup>53</sup> Interpreters, indeed, have invented several. But as these differ from each other, and each has as much right to credence as the rest, their variety itself gives rise to suspicion. Examples may be found in the work of Petersen; Gleichnisse des Hern. p. 260, although the number might easily be enlarged.

general truth, that God, who for *a long while*<sup>a</sup> had discovered in them no fruits worthy of the excellent instructions they had received, would yet grant to the Jewish nation a period, *short* indeed, but well supplied with the means and opportunities of improvements,<sup>b</sup> after the expiration of which without any great conversion of the people, certain destruction would befall their country.

## § XVII.

In the *second* place, the narration ought to be apt and *consistent* in all its parts. If it were otherwise, it would not please, and therefore would excite no *desire* to learn ;<sup>c</sup> and as it would be in many respects defective, it would do little for the general *recommendation* of the doctrine, the intuitive knowledge and easy recollection of which it was designed to aid ;<sup>d</sup> least of all would it wear the garb of *probability*.<sup>e</sup>

The *subjects* of the narration, therefore, must be such, that the predicates necessary to express the nature of the subject of the parable, may *suit them*. Hence it may happen that a thing may be taken for the subject of the protasis, or fictitious history, although it bear no close resemblance to the subject of the *apodosis*, or truth conveyed,<sup>54</sup> on account of the agree-

<sup>a</sup> Comp. Matt. xxi. 34 ss.

<sup>b</sup> Luke xiii. 8, comp. xix. 44 ; xxiv. 47. Acts iii. 19 ss.

<sup>c</sup> § x.

<sup>d</sup> § ix.

<sup>e</sup> § xi.

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<sup>54</sup> Where the predicates do not absolutely require any *particular* subject as the most suitable, that would doubtless be preferred which may be most *significant*. So what is related

ment of its predicates with those of the apodosis. Of this the parable of the wise and foolish virgins may serve as an example. Our Saviour, designing to reprove the folly of temporary Christians,<sup>a</sup> who would be ready to accompany him<sup>b</sup> to the regions of eternal happiness, if his advent were to be immediate, but neglected to lay a solid foundation of faith and piety, capable of enduring a longer period,<sup>55</sup> represented in a parable a number of persons preparing to go out by night and meet a bridegroom, but not reflecting on the possibility that his coming might be delayed, and neglecting to provide themselves with a sufficient supply of oil, to feed their lamps, which in consequence, go out, and they, while gone to purchase oil, are excluded from the wedding. In this case, it is evident, *a bride*, who was usually brought from her father's house by the bridegroom himself, and would neither come late, nor be excluded from the wedding, would not be a suitable object to represent

<sup>a</sup> Comp. Luke viii. 13.

<sup>b</sup> Matt. xxv. 13.

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in Luke x. 33 ss. might be attributed to others as well as to the Samaritan, but the latter is designedly introduced. See note 39.

<sup>55</sup> The principal cause assigned (v. 13) for watchfulness, lest our Lord at his return may find us unprepared (v. 10), is the ignorance of the time when that return will take place, and the possibility that it may be farther off than we anticipate (v. 5.) We are therefore to take care, that in case we be found *alive*, we may be ready, not having lost our faith and Christian virtue; and that if he is to find us *dead*, the uncertain time of death, which, as it finds us, will leave us for the judge (2 Cor. v. 10; 2 Tim. iv. 7 s) may not have surprized us while unprepared, and slackened in our zeal by the lapse of time.

the procrastinating Christians in question, as the predicates necessary to express their character, would not apply to her; while, on the other hand, they would perfectly suit the *virgins* who were wont to go forth to meet the bridegroom, whom it was proper, for that reason, to make the subject of the narrative. A sufficient reason for the choice of the subject, then, being discoverable in its predicates, which certainly have their proper significations, no other was needed, nor can the use of this image afford any ground for the inquiry, in what the difference between the Christians whom it designates, and those who are elsewhere called the bride of Christ, consists.—To make use of another example, in Matt. xiii. 44, the reason why the treasure is represented as *hidden in the field*, appears to be, that if it had been represented as exposed, it would either have belonged to no one, and so have been obtainable without *expense*, which would not have suited the design of our Lord in his parable; or, it must have been the subject of a *direct* purchase, in which case this similitude would differ in no respect from the other of the pearl,<sup>a</sup> as that is a species of merchantable treasure. Supposing it, then, to have been the design of our Lord to convey the *same* instruction in a *twofold* manner,<sup>56</sup> he would not have

<sup>a</sup> V. 45 s.

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<sup>56</sup> There could be no objection to thus illustrating *the same* truth by means of *several* parables, as the object of parabolic instruction is to convey a more *vivid* knowledge of the subject than could be otherwise obtained (§ ix.), and *variety* of illustration will more effectually accomplish that very end. In Matt. xiii. 44, for instance, we learn, it is true, that the worth

done otherwise than represent the treasure to be bought, as *hidden*.\* It follows of course that nothing can be *necessarily* inferred from the concealment of the treasure as to any *occult* state of the heavenly kingdom.†

of the kingdom is so great as to deserve our efforts to obtain it, in preference to all other matters; and this is the more *forcibly* pourtrayed by the significant manner in which we are informed of the *value of the treasure*, it being represented as sufficient to warrant the purchase of the *field* under the necessity of parting with every other possession, simply because it contained that treasure, the image of the heavenly kingdom. But the *reasonableness* of setting aside every other pursuit in comparison with that of the kingdom of heaven is still more strongly felt, when, in *another* example, (v. 45 s.) we are reminded how plainly accordant with common sense it is, to acquire what is more valuable by foregoing things of less worth. In the same chapter, the possibility of the great increase of the kingdom of God from small beginnings, is more fully shown by *two* examples of the increase of little things (v. 31 s. and 33,) than it could possibly have been by *one*.—The propriety of the great pleasure taken by all good persons in the conversion of sinners is held up to view too by our Lord, in Luke xv., with the more vividness, in proportion as he has shown, in a manner adapted to the common sense of all, shepherd, woman, and father,‡ that in similar cases all are actuated by the general principle of taking most pleasure in the safety and preservation of such things as had previously been thought in danger.

\* [Another reason for the insertion of this circumstance is given in § xviii. p. 122.—*Tr.*]

† [In the parable of the leaven, on the other hand, while *the actor* in the transaction represented (p. 111), and the par-

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‡ [ See an excellent sermon on these three parables in connection, by Waterland, Sermons, Vol. I. Sermon xvi. p. 170 ss. ed. 1776.—*Tr.*]

## § XVIII.

To render the narration *apt*,<sup>a</sup> especial care must be taken in the *arrangement* and connexion of its several parts.<sup>57</sup> Whenever, therefore, it is impracticable to reduce the principal parts of the narration, on which the knowledge of the thing signified properly depends, into some certain and apt order, without the introduction of other parts *having no resemblance to the thing signified*, such adjectitious parts may with propriety be inserted.<sup>58</sup> Of this the

<sup>a</sup> § xvii.

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ticular *quantity* of the meal (p. 113) are both unconnected with the signification of the parable, the circumstance of the production of a change in the state of the whole quantity of meal by a little leaven *hidden* within it, is the principal point in the *protasis*. “ Peculiar as this comparison is, none could be found which should more justly characterize the nature of the progress of the gospel. Not compelling proselytes by force of arms, as the religion of Mohammed afterwards; but so *hidden* at first, that we are obliged to seek carefully for traces of its growth in the history of nations; yet maintaining its place, and effecting its purpose; gradually meliorating the laws, and changing the moral aspect of the countries where it was received: and insinuating its renovating views of God and man into the heart of those with whom it came in contact.” Sumner, *Evidences*, p. 130, ed. Am. who refers to Benson, *Hulsean Lectures*, Disc. xi. Vol. i.—*Tr.*]

<sup>57</sup> *Comp.* Lessing, *Diss.* i. p. 135 ss.

<sup>58</sup> These are of no disservice to the more essential parts, as the latter are even brought more plainly into notice by the obviousness of the fact that the others are subordinate to them, and invented and interwoven with them solely on their account.

parable of the tares<sup>a</sup> may serve as an example, since Christ himself, when interpreting that parable,<sup>b</sup> lays no stress upon the questions of the servants,<sup>c</sup> thus intimating that it was not his intention to foreshow by them any wonder on the part of the apostles at the admission of bad men into his church, or any attempt of theirs by prayer to obtain divine directions on the subject: all occasion for such wonder he was at that very time removing, by the doctrine conveyed in the parable itself.<sup>d</sup> But there would have been no suitable place in the narration for the answer in which that doctrine is contained, if previous mention had not been made of the notice of the tares by the servants and their conversation with their master; these incidents affording the occasion for that principal part of the narration, in v. 26 s.<sup>59</sup> —Nor does the divine teacher, in his interpretation,<sup>e</sup> give any warning to his apostles and other teachers of his religion, to beware of becoming sources of evils in the church through their drowsiness and

<sup>a</sup> Matt. xiii. 24 ss.

<sup>b</sup> V. 37 ss.

<sup>c</sup> V. 27 s.

<sup>d</sup> V. 29 s.

<sup>e</sup> V. 37 ss.

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<sup>59</sup> In like manner the notice of the murmurs of the labourers in Matt. xx. 11 s. is not to be considered as a *prophecy* of any disposition of men in this life to dispute against the arrangements of Providence; much less of any conduct of theirs in the life to come; provoked in either case by the Divine determination to reward with the same benefits as he will confer on others (xx. 9 s. 12,) and perhaps even more speedily, (v. 8, 16, xix. 30,) either in this life or in the next, (v. 29,) such persons, as although they may seem to have done less in his service, and to have been less time devoted to it, nevertheless possess a

negligence of their official duties. This rule, however true and salutary in itself, is certainly not conveyed in the parable in question,<sup>a</sup> since in that it is not the *servants* of the master,<sup>b</sup> but *men in general* that are introduced as sleeping, and the reply of the master to his servants<sup>c</sup> is entirely devoid of any appearance of rebuke. It was in order to introduce the declaration in v. 29 s., an essential part of the narration, that the tares are represented as having

<sup>a</sup> V. 25.

<sup>b</sup> V. 27.

<sup>c</sup> V. 28 ss.

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higher degree of excellence of character (ἐκλεκτοὶ, v. 16,\*) are free from reliance on their own deservings (*comp.* xix. 27), and are thoroughly imbued with a sense of his free and unmerited favour towards them. On the contrary, the only object of the mention of those murmurs was, *to introduce the answer* (xx. 13—15,) which is the principal point in connexion with the apodosis, and by declaring the supreme right of GOD to dispense the blessings of this life and that to come according to his pleasure, rather tends to *prevent* the occurrence of such murmurs.

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\* [Such a meaning is undoubtedly attributable to ἐκλεκτος in some passages of the N. T. (See Schleusner, in voce No. 1, 4; Wahl, No. 2, a. b.) But in Matt. xx. 16, the expression πολλοὶ γὰρ εἰσὶ κλητοὶ, ὀλίγοι δὲ ἐκλεκτοὶ is certainly of similar import with the same expression as used in xxii. 14, and in this latter passage, no mere *excellence* of character, but *separation, distinction* from the great mass, is evidently the idea which ἐκλεκτος is intended to convey. The contrast is in both places between the *many* who make *pretensions* to the character of followers of Christ, and the comparatively *few* who *really possess* that character, and are *distinguished* by it from the rest, in this case, of the Jewish nation,—in other passages where the word is used, of the world. See Matt. xxiv. 22, 24, 31, and *comp.* Tit. i. 1. 1 Pet. i. 1.—*Tr.*]

been sown without the knowledge of the servants, and thus, when noticed,<sup>a</sup> exciting their surprise ;<sup>b</sup> for such a proceeding, the night<sup>c</sup> when men are accustomed to sleep,<sup>d</sup> would be the most appropriate time. If the tares had been represented as sown with the knowledge of the servants, it would have been their duty to have hindered the enemy from doing it, there would have been no room for their complaint, and the promise of extirpation made to them,<sup>e</sup> and the lenient recommendation of patience by the master,<sup>f</sup> which is of so much importance to the subject of the parable, would have been improper.—The same account may be given of the sleep in the parable of the virgins.<sup>g</sup> It undoubtedly was introduced, not as a defect in the wise virgins, who, on the contrary, are an example of vigilance,<sup>h</sup> and prudent circumspection ;<sup>i</sup> but on account of its being necessary to the order of the narrative. The design of our Saviour in the parable<sup>j</sup> required that the cause of the exclusion of the foolish virgins should be, their neglect to furnish themselves with oil. They would not have been excluded, had they perceived the approaching extinction of their lamps before the oil was quite exhausted. For if the bridegroom had come early, the oil that yet remained would have been sufficient for their purpose ; or if his coming had not been more timely known,<sup>k</sup> there would have

<sup>a</sup> V. 26.<sup>b</sup> V. 27.<sup>c</sup> *Comp.* Job xxxiii. 15.<sup>d</sup> And that without affording any ground of censure ; Mar. iv. 27.<sup>e</sup> Matt. xiii. 27 s.<sup>f</sup> V. 29 s.<sup>g</sup> Matt. xxv. 5.<sup>h</sup> V. 13.<sup>i</sup> V. 4.<sup>j</sup> § xvii.<sup>k</sup> V. 6.

been an opportunity of purchasing<sup>a</sup> a fresh supply. It was therefore necessary to represent them as having only perceived the extinction of their lamps when the oil was already exhausted, and the bridegroom near at hand. It was also necessary to suppose *the wise virgins* to have slept *as well* as the others, lest it might have been objected to their answer in v. 9, that they had neglected to admonish their companions of their danger while there was yet an opportunity to avoid it, although, having been awake, they must have known it.—It would be equally improper to lay stress on the word *ἐκρυψε* in Matt. xiii. 44, which has no bearing on the subject of the parable, but is necessary to make the narrative complete, as it would have been folly to purchase a field *on account of the treasure it contained*, while that very treasure was *left exposed*, and liable to be removed in the meanwhile.—In Matt. xviii. 23 ss. it is in order to render the commencement of the parable less abrupt,<sup>60</sup> and to smooth the transition to its proper subject in v. 24, that the king is represented as taking account of his *servants generally*,<sup>b</sup> and by that means occupied in hearing others<sup>c</sup> while the merciless servant withdrew,<sup>61</sup> and ignorant

<sup>a</sup> V. 9 s.<sup>b</sup> V. 23.<sup>c</sup> *Comp.* v. 24.

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<sup>60</sup> So in Luke xvi. the compulsion of the steward to render his account is not abruptly introduced, but the way to that event is prepared by the mention of the accusation (διδασκαλία) in v. 1.

<sup>61</sup> Our Saviour's representation of the cruelty of the man to his fellow servant, as having occurred when he was scarcely out of the presence of his judge, who was yet sitting, and

of what he did without.<sup>62</sup> Thus the passage in v. 31, became necessary, to connect this portion with the remainder of the parable,<sup>a</sup> although it has no part in the application of the whole, since a relation of the kind which it describes must certainly be unnecessary to the DEITY.<sup>b</sup>—There are many things of this sort in the parable of the prodigal son ;<sup>c</sup> where, for instance, we are not to look for any particular signification in the division of the father's goods,<sup>d</sup> or in the departure of the prodigal.\*<sup>e</sup> The *latter* was

<sup>a</sup> V. 32 ss.<sup>b</sup> V. 35.<sup>c</sup> Luke xv. 11 ss.<sup>d</sup> V. 12.<sup>e</sup> V. 13.

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taking account of his fellow servants, tends to excite in us the greater detestation of the man who can so far forget the mercy and indulgence of GOD, of which he continually stands in need, as to be unmerciful to his fellow men.

<sup>62</sup> The subject of the *narration* being a *human* monarch, was to be described with all the characteristics of a *man*. *Comp.* also *ισως* in Luke xx. 13, and also Luke xv. 18, 21, (§ xiv. end).

\* [With respect to the former of these examples, it is so evidently a piece of the necessary machinery of the story, and so little connected with the general scope of the parable, that there can be no doubt of the correctness of Storr's remark. But it appears very questionable whether the *removal* of the prodigal to a far country has no bearing on the apodosis of the parable. The sin against the father (v. 18, 21,) could only have consisted in the demand of a division of his goods, *and this departure*. The latter alone can be alluded to in the expressions *νεκρὸς ἦν*, and *ἀπολωλὼς ἦν* (v. 24, 32,) which are the only epithets used by the father to designate the former miserable condition of his son. In fact, in any case, the entire separation from the paternal care and superintendence would be a weighty cause of complaint, but is more particularly heinous

introduced because it would be incongruous to represent an indulgent<sup>a</sup> father suffering his son to sink to such a pitch of disgrace and misery<sup>b</sup> if he were resident in the same place, so that his necessity must have come to the knowledge of the father. The *other* was introduced in order that we might perceive the poverty,<sup>c</sup> which so strongly depicts the misery of sinners,<sup>d</sup> to be the consequence of the son's own crimes, and for the purpose of setting in a stronger light the mercy of the father towards his son, who had no right to expect any more from him than he had already received.<sup>e</sup> See the passage of Cocceius, quoted in note 48.

## § XIX.

All these minor *discrepancies* between the narration and the thing signified<sup>f</sup> will create less difficulty to us, if we carefully attend to the fact, that the great cause of the utility of parables is that they do not im-

<sup>a</sup> V. 20.

<sup>b</sup> V. 15 s.

<sup>c</sup> V. 14—16.

<sup>d</sup> § xiv. end.

<sup>e</sup> V. 19, end, and v. 30.

<sup>f</sup> § xvi—xviii.

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in the East, where the distinction of tribes, &c., is religiously observed, and the paternal authority is much more strictly exercised than in western nations. Now the sins of the prodigal *against his father* are certainly an important part of the protasis of the parable, corresponding to the *sinfulness of men*, and *their liability to the just wrath of God* in the apodosis. If, then, the *departure* of the prodigal be a prominent part of his *offences against his father*, and these essential to the meaning of the parable, it is surely improper to place the former in the low rank assigned to it by Storr.—*Tr.*]

mediately present to notice the thing signified itself, but first prove that with reference to some *other* thing, which they are designed to teach concerning *it*. The construction of language, therefore, in which the narrative is clothed, should be such that it may bear inspection *by itself* as an *independent whole*, and afford satisfaction *when so considered*, and be perfect *in its kind*. Now as the thing *narrated* is distinct from the thing *signified*, some things may be required to make the *narration* of the former perfect, which are unnecessary in the signification of *the latter*. The existence of this distinction cannot be any hindrance to the perception of the signification, if we only *acknowledge it*, and seek to discover the signification, not so much from particular parts of the narration, as from *its whole context*. This course is plainly taught by our Lord himself,<sup>63</sup> who, for example, compares the kingdom of heaven<sup>a</sup> indifferently to *a treasure*, and to *a merchant* seeking pearls,<sup>64</sup> which he could not have done unless his intention had been that the *whole context* of his narrations should relate to the kingdom of heaven, and so should be understood to signify that *the case* of the kingdom of heaven was similar to those of a man discovering a treasure, or a merchant seeking pearls.<sup>65</sup> For certainly, in the latter instance, the kingdom of heaven does not resemble the *single part* of the narration which the *merchant* constitutes, but rather that of the *peril*.<sup>b</sup> But the case of the heavenly

<sup>a</sup> Matt. xiii. 44.

<sup>b</sup> V. 46.

<sup>63</sup> Comp. Calixtus, p. 185 s.

<sup>64</sup> Comp. similar formulæ, v. 24 ; xxii. 2 ; xviii. 23.

<sup>65</sup> Comp. xiii. 18.

kingdom—its value, and the manner in which it is to be sought—agrees remarkably well with the *whole* history of the merchant.

Again, if it were part of the nature of a parable that the thing signified and the narration should correspond so perfectly, as that the former should be intelligible, not from the whole structure of the latter, but from its several individual parts; how then, to use the words of Augustin,<sup>66</sup> could the parable prove any thing *from its very dissimilitude*? In the parable of the unjust judge,<sup>a</sup> for instance, there certainly is no resemblance between the latter and the Deity, but it is the *whole history* concerning him,<sup>b</sup> that conveys the purport of the parable.<sup>c</sup> From this we learn that even an *unjust* judge, *wearied* with the continual repetition of prayers for justice, will deliver the innocent from injury; there is *far greater*<sup>d</sup> reason to expect that the *perfectly just*<sup>e</sup> judge of all will *willingly* grant the continual<sup>f</sup> prayers of men who are the objects of his love.<sup>g</sup>—In the parable of the unjust steward,<sup>h</sup> the repentant publicans<sup>i</sup> who spent their unjustly gotten gains in acts of beneficence to the poor,<sup>j</sup> and especially to the pious poor,<sup>k</sup> bear no resemblance to the steward who aggravates his former guilt<sup>l</sup> by a *new* act of dishonesty;<sup>m</sup> nor is God like the master<sup>n</sup> who praised an act of *wicked* cunning. The object of our

<sup>a</sup> Luke xviii. 1.<sup>b</sup> V. 2—5.<sup>c</sup> V. 6—8.<sup>d</sup> Comp. xi. 13.<sup>e</sup> Comp. 2 Thess. i. 6.<sup>f</sup> V. 1.<sup>g</sup> ἐκλεκτων, Luke xviii. 7.<sup>h</sup> Luke xvi. 1 ss.<sup>i</sup> xv. 1.<sup>j</sup> xix. 8.<sup>k</sup> xvi. 9.<sup>l</sup> xvi. 1.<sup>m</sup> V. 6, 7.<sup>n</sup> V. 8.

<sup>66</sup> Lib. ii. Quæst. Evang. v. xiv. Opp. Tom. iv. p. 358.

Lord is to teach by *the whole* narration ; that “ if that master praised the cunning injury done himself, by which his steward, making a dishonest use of his master’s property, provided for his own future wants in such a way that when he should have no further control over his master’s goods, there should be some at any rate that would receive him ; *much more* will God approve the *faithful*<sup>a</sup> use of ill-gotten riches, in a way agreeable to his will,<sup>b</sup> by a distribution of them among the poor of your generation,<sup>c</sup> *i. e.* among my disciples,<sup>d</sup> in consequence of which those beneficiaries will receive you, when the goods of this world shall fail you, into the eternal habitations of the blest,<sup>e</sup> —in other words, it will have the effect, that you, having thus *by the communication of your benefactions to my worshippers*, shown the sincere conversion of your mind from its former covetousness to me, and proved your faithfulness by your care of greater riches,<sup>f</sup> shall receive *from me*<sup>g</sup> *on whom you will have been conferring the same benefits bestowed on them*,<sup>h</sup> the reward of everlasting happiness.”<sup>i</sup>——In the parable of the prodigal son, the Pharisees are not *directly represented* by the elder son,<sup>j</sup> for they, who blamed the kindness of Christ to publicans and sinners,<sup>k</sup> were nevertheless as much degenerate sons of God as the publicans and sinners yet unconverted from their sinful lives.<sup>l</sup> The reasoning of Christ appears to be as follows : “ if even they *who have long*

<sup>a</sup> V. 10—12.    <sup>b</sup> xii. 21, 33.    <sup>c</sup> γενεας, xvi. 8.    <sup>d</sup> V. 1.

<sup>e</sup> V. 9.    <sup>f</sup> V. 10—12.    <sup>g</sup> Matt. xxv. 34.    <sup>h</sup> V. 35—40.

<sup>i</sup> V. 46.    <sup>j</sup> Luke xv. 25 ss.    <sup>k</sup> V. 2.

<sup>l</sup> Comp. Matt. xxi. 30, 32, xxiii.

*worshipped God*,<sup>a</sup>—if even those just ones who have never departed from his ways,<sup>b</sup> have no right to make any objection<sup>c</sup> to the great pleasure which is taken by the good<sup>d</sup> in the conversion of sinners ; *how much less* ought you, who *in fact are no better than the sinners* whom you despise, to find fault with my care for the salvation of sinners ?”<sup>e</sup>—Lastly, the import of the parable of the debtors,<sup>f</sup> is, that to whomsoever most sins are forgiven, that man will be the most grateful in will and deed,<sup>g</sup> a truth which is remarkably confirmed by the instance of St. Paul.<sup>h</sup> Yet there is no need of concluding from this parable, that Simon, to whom in particular it was applied, *had been forgiven* fewer sins<sup>i</sup> than the penitent woman. The argument is this : “ if he who has been *forgiven fewest* sins, is less at pains to show the love of which in reality he feels less than one who has been forgiven so many ; *how much more* is to be expected that thou, who hast *received no forgiveness*, shouldest come far short in thy demonstrations of respect and love,<sup>j</sup> of this woman who has received from me<sup>k</sup> forgiveness of many sins ?”<sup>l</sup>

## § XX.

Any thing intentionally signified by Christ in any of his *parables*, is equally sufficient for *the proof of doctrine* with any other of the sayings of our Lord. Such proof, therefore, may be very properly derived,

<sup>a</sup> V. 29, 31.

<sup>b</sup> V. 7.

<sup>c</sup> V. 32.

<sup>d</sup> V. 7, 10, 32.

<sup>e</sup> V. 1 s.

<sup>f</sup> Luke vii. 41 s.

<sup>g</sup> V. 47.

<sup>h</sup> 1 Tim. i. 12 ss.

<sup>i</sup> Comp. Luke vii. 47.

<sup>j</sup> V. 44 ss.

<sup>k</sup> V. 49.

<sup>l</sup> V. 39, 48.

not only from the *authentic* interpretation of any parable, whether full, as in Matt. xiii. 19 ss., 37 ss., or more general and brief;<sup>a</sup> but also from the *fictitious narration*, or *all such parts* of it as are *not inserted merely for the purpose of preserving its historical form or keeping up the connection*,<sup>b</sup> but are plainly either altogether superfluous, or else *invested with a certain signification*: whatever signification can be deduced from these by *legitimate*<sup>c</sup> interpretation, is properly<sup>d</sup> a proof of the truth of any doctrine which it may contain.\* But no such use can be made of a rash *accommodation* of a parable to a subject foreign from the known<sup>e</sup> design of the Saviour, as has been done by those who have found in the parable of the good Samaritan,<sup>f</sup> *Adam* under the figure of the way-laid traveller. *Christ*<sup>67</sup> under that of the good Samaritan,<sup>†</sup><sup>g</sup> and a number of other allegorical and *mistico-prophetical* senses.<sup>h</sup> Nor can any thing be positively proved from such parts of the narrative as may have been admitted only on account of its *historical form and connection*,<sup>i</sup> or from a *too minute*<sup>68</sup>

<sup>a</sup> § xiii. beginning.<sup>b</sup> § xvi. xviii.<sup>c</sup> § xiii. xiv.<sup>d</sup> § xv.      <sup>e</sup> § xiii. xiv.<sup>f</sup> Luke x. 30.<sup>g</sup> V. 33.<sup>h</sup> See note 48.<sup>i</sup> § xv—xix.

\* [“ Though every thing in a parable be not argumentative, yet the *scope* of it is, as all divines acknowledge.” Bull’s Sermons ; Vol. i. Sermon. iii. p. 63.—*Tr.* ]

<sup>67</sup> Comp. Franzius de Interp. Orac. cxxiii. p. 763 s.

† [See Ernesti’s Elements of Interpretation. Stuart’s Trans. § 158, note, p. 80.—*Tr.* ]

<sup>68</sup> Such, for instance, as should not recognize the existence of *synecdoche*, nor allow the possibility of a substitution of a

interpretation<sup>a</sup> of even the principal parts. To give an instance of the legitimate use of parables in proof of doctrine ;—in Matt. xxii. the parts of the parable which occupy verses 8—10 and 11—13, might have been omitted without any injury to the *completeness* of the narration ; but, as they cannot have been altogether useless, they must have a necessary apodosis of their own, and it may be very certainly inferred from them, that the calling of the Gentiles was foretold by Christ, and that he inculcated a diligent study to prepare the soul for the possession of the blessings proffered by the gospel.<sup>69</sup> In like manner, we need not hesitate to found an argument, as has been done by Bucer<sup>b</sup> and Weisman,<sup>c</sup> on the phrase ὑπο τῶν ἀγγέλων,<sup>d</sup> in the parable of the rich man and Lazarus ; since there is nothing in all the structure of the narrative to render that addition necessary, the narration being perfectly complete without it. There could, therefore, be no reason<sup>70</sup> why our Lord should have mentioned the conveyance of the soul of Lazarus to Paradise *by a company of angels*, except a design to signify some circumstance of the blessedness

<sup>a</sup> § xiv.

<sup>b</sup> Comm. in loc.

<sup>c</sup> Inst. Theol. exegetico-dogm. p. 283.

<sup>d</sup> Luke xvi. 22.

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*species* or *individual* for a *genus* ; but should every where consider *the same species* or *individual object* to be intended.

<sup>69</sup> We have already seen (note 52) that the *gradation* of future rewards can be proved from Luke xix. 17 ss.

<sup>70</sup> The reasons why the mention of this circumstance cannot be attributed to accommodation to a common, but *false*, opinion of the Jews, are given at length in the Dissertation on the Historic sense.

of the pious dead. Nor can his intention be to convey a *general* notion by this *special* illustration; for that it was by the *providence* of God that Lazarus was brought to Abraham's bosom, is so evident, that the phrase ὑπὸ τῶν ἀγγέλων, if designed to convey that meaning, would have been perfectly needless. Hence we may believe<sup>71</sup> that our Saviour intended to point out,<sup>72</sup> in the example of the dying Lazarus, the *manner* in which the divine providence is exercised towards the good in the hour of death.—But, on the other hand, there is no more reason for concluding, from the same parable,<sup>a</sup> that the souls of the blessed hold intercourse with other spirits of the departed, than there is to infer from Luke xii. 20, that men are usually divinely *premonished* of their death. For those who neither spoke nor acted, might be introduced by Christ, in accordance with the parabolic usage,<sup>b</sup> as speaking or acting, whenever there was a sufficient reason for the fiction. But the precepts in xvi. 25 s. 31, would not have been inserted *in the narration*, if some conversation had not been invented. It cannot, therefore, be proved that the conversation, which the *historical form* of the parable,<sup>c</sup> of

<sup>a</sup> V. 23 ss.<sup>b</sup> § iii.<sup>c</sup> § xvi.

<sup>71</sup> Nor does any objection arise from the nature of the thing itself, as certainly the ministration of angels (Heb. i. 14) is of all things least incredible in that most important change of our condition.

<sup>72</sup> We have already seen (§ xiv.) that this *may* take place in parables which *are not examples* of the thing signified. It ought to create much less surprise in such as *are examples* of the very thing signified, (n. 37.)

itself, rendered necessary, was introduced for the purpose of giving us to understand that there is some intercourse between the departed spirits of the good and of the wicked.—Nor does it seem to follow from the speech of the rich man in v. 27 s. that we ought to suppose the wicked *solicitous for the salvation of their survivors*. We are rather to consider all that is said by the rich man in v. 24, 27 s. as inserted merely for the purpose of introducing<sup>a</sup> the instructions of Abraham,<sup>b</sup> which form one of the principal parts of the parable, and, if rightly explained, afford an ample fund of most important and substantial doctrinal proofs.

## § XXI.

There is no reason to consider the rules of interpretation thus laid down as imposing needless restraint upon *the preacher* who may take a parable for his subject ; although it be our firm persuasion that the popular interpreter should be governed by the same laws, and that the knowledge of Christians generally should be founded, not on human ingenuity, but on sure oracles of GOD, the force of which is beyond a doubt.

For, in the *first* place, the inadmissibility of making every thing out of any thing in a *parabolic* text, creates no *peculiar* difficulty. The *ordinary* helps in homiletical interpretation are not excluded from application to such passages. The part of the

<sup>a</sup> § xviii.

<sup>b</sup> V. 25 s. 29, 31.

preacher is to make use of the doctrine legitimately<sup>a</sup> derived from the parable, just as he would of that drawn from any other part of the Scriptures:—to confirm it with proof from holy writ, and from the nature of the subject;—to define its meaning accurately and illustrate it by examples:—to show its connexion with other doctrines and their mutual dependance on each other;—and to apply the whole to practical use.

Take for example that one point of the immoderate care for earthly goods, which is the *true* object of the parable in Luke xiv. 16 ss. What ample field of disquisition and what useful matter it affords, if the preacher be prepared rightly to explain the vice, and prudently distinguish it from a lawful regard for earthly things;—to explain the evils of such immoderate care from the context<sup>b</sup> and other passages of Scripture, considered together with the nature of the subject;—and to produce incitements of different kinds, and helps, for surmounting an immoderate attachment to this world!—In like manner, the parable of the good Samaritan is already sufficiently full of meaning and useful in its application to obviate all necessity of resorting to the *allegorical* interpretation already mentioned<sup>c</sup> or any like it.

Often it is even possible to introduce the *particular* applications which it would be *rash* to deduce from *the parable itself*, in a discussion of the *general* doctrine which the parable *really* does convey. So in the parable of the prodigal<sup>d</sup> it would be improper

<sup>a</sup> § xx.<sup>b</sup> Note 43.<sup>c</sup> § xx.<sup>d</sup> Luke xvi. 22 s.

to consider the several marks of the father's joy and pity as proofs of so many benefits of GOD to men ;\* but as these particulars, collectively taken, designate *generally* the great mercy of GOD towards repentant sinners, for that very reason they afford an opportunity of recounting particularly these benefits from other parts of Scripture.

*Secondly*, the *parabolic method* may be turned into an advantage to the hearer, if the desire<sup>a</sup> of applying every particular of the parable directly to the thing signified, be avoided.—For instance, the justice of the punishment of those who esteem the things of heaven more lightly than those of earth, may be much more vividly represented to the hearer than it would be otherwise, if the master of the feast introduced in the narrative, Luke xiv. 16, be first proposed to his consideration *separately* from any reference to GOD, and it be left to his own judgment to decide whether that man might not be justly offended with his guests, who at his previous invitation had given him hopes of their appearance, but, when he had

<sup>a</sup> § xix.

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\* [Sumner, for instance, a writer generally remarkable for sound judgment, has certainly erred in considering the circumstance in the narration that when the returning prodigal "was yet a great way off" his father ran to him, and affectionately greeted him—as a representation of the *co-operating* grace of GOD. Apostolical Preaching, p. 127. The design of the parable is to express the willingness of GOD to receive repentant sinners, and his pleasure in their conversion ; it does not relate to the *means* by which that event is brought about.—*Tr.*]

made every preparation on their account, had not scrupled to refuse to come. The effect of this will be, that the hearer having perceived in *another* case, that the contempt of proffered benefits may justly provoke indignation, will so much the more readily allow that contempt of the joys of heaven,<sup>a</sup> even though unaccompanied by any enormous sin against men, is a grievous crime.<sup>b</sup> *In the same way*, it may be practicable to throw no small degree of light upon the *minor* parts of the narration,<sup>73</sup> and thus to prove generally the great *wisdom* of its author ;—a popular method of defending the authority of Scripture which seems worthy of particular attention. For example, if we examine the *whole series* of the narration in Luke xiv. 16 ss. it will appear much more plainly how ill the giver of the feast must have taken the contempt of his entertainment, since he preferred inviting the most abject,<sup>c</sup> to leaving room for any of those who had despised his invitation.<sup>d</sup> For although God has invited the publicans<sup>e</sup> and gentiles,<sup>f</sup> to a participation of eternal happiness, on the same terms as others ; yet Christ in this place designedly omits to mention the great change<sup>g</sup> which such persons must undergo if desirous of partaking of the offered blessings, and considers them with reference only to their first condition.\* This he did

<sup>a</sup> V. 14 s.<sup>b</sup> Add § ix. end.<sup>c</sup> V. 21, 23.<sup>d</sup> V. 24.<sup>e</sup> V. 21.<sup>f</sup> V. 23.<sup>g</sup> Matt. xxii. 11 ss.<sup>73</sup> *Comp.* Luke x. Matt. xviii. (note 61.)

\* [The very same peculiarity is observable in the parable of the pharisee and publican. The latter is represented as

for the purpose of more vividly representing to the man for whose use the parable was especially designed,<sup>a</sup> that persons longing after this world's goods, be they ever so much more disposed toward Christ than others,—be they ever so often affected with good desires,<sup>b</sup> are so displeasing in the sight of God, that he will admit rather than them the very persons whom they despise as wicked and idolaters,<sup>c</sup> to the possession of eternal happiness.

*Lastly*, as even the Apostles often *adopted* the language of the sacred writings, although in a sense different from that which it possessed in the Old Testament ;<sup>74</sup> it is certainly allowable in the preacher to *accommodate* the particular parts even of the parables of Christ to his own purpose, although that may differ from the original intention of our Lord, provided he do it with prudence and moderation. In doing this, however, he must be careful never to appear to *prove* whatever doctrine he may advance, by the declarations of Christ, but to speak plainly in his own name, and merely borrow his expressions from the parable.—This liberty of accomo-

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<sup>a</sup> Note 43.    <sup>b</sup> Luke xiv. 15.    <sup>c</sup> Matt. viii. 11 s. xxi 31.

filled with the deepest contrition and humility, it is true, but no mention is made of any *previous* reformation. “The true purport of the parable appears to be, that an *humble Publican*, disposed towards repentance, is, with all his *vices*, more *acceptable to God*, than a *proud censorious Pharisee*, with all his strictness, sobriety, and regularity.” Waterland, Sermon. Vol. i. p. 193. Of course the application is *a fortiori*.—*Tr.*]

<sup>74</sup> *Comp.* Diss. de sensu historico, § xxiv.

dation may be exemplified by Matt. xiii. 24 ss. To the demonstration derived thence, that the Lord wisely tolerates for the present the wicked in his church, whence they are ultimately to be separated, the preacher might with the utmost propriety, join an admonition that every one for his own part guard against evil as carefully as possible. In doing this, we see no reason why he might not make use of the expression, "*it is therefore not allowable in us to sleep*" although the words of our Lord<sup>a</sup> to which it alludes, have not the signification it would attribute to them.<sup>b</sup> But we take for granted that this passage would not be adduced as proof, but that the proof of the doctrine would be derived from other passages of Scripture, and from the very nature of the subject.

<sup>a</sup> V. 25.

<sup>b</sup> § xviii.



ON

THE WORD ΠΛΗΡΩΜΑ.

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BY GOTTLOB CHRISTIAN STORR.

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ON  
THE WORD ΠΑΗΡΩΜΑ.

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§ I.

IN many places in the New Testament, and especially in the Epistles to the Ephesians and Colossians, the chief difficulty to interpreters, has arisen from this word, whose meaning, for this very reason, we have determined to investigate with considerable care. We shall, in the first place, make some general remarks concerning the word, and then proceed to examine the particular places in the New Testament in which it occurs.

§ II.

Verbal nouns ending in *μα*, as they are derived from the preterite tense passive, have generally a passive signification. But as the preterite passive is sometimes to be understood *actively*, or rather, as the *passive* form of the *preterite*, like that of the *imperfect* and *present*, may be used for the middle, as in *δέδοκται*, Acts viii. 14, *προσκέκληται*, xiii. 2; xvi. 10,

δεδώρηται, Gen. xxx. 20 (in the LXX.), δεδωρημένης. 2 Pet. i. 3, where the Obs. Krebsii. e Fl. Josepho ought to be consulted, we are not to wonder that verbals in *μα* also assume an active signification. Just as *ακесμα* and *ιαμα*, a cure (*θεραπεία*) by metonymy, denotes a *medicine, that which cures*; *παρηγόρημα* *consolation, that which consoles*: *κρίμα*, judgment or decision, becomes equivalent to *κατάκριμα* *condemnation*. We find several words of this kind in connection, Rom. v. 16. For to *κριμα* and *κατακριμα*, in this place *condemnation*, are opposed *χάρισμα*, which here signifies not that which is *given*, but a judgment different from condemnation (*κριμα*), τὸ *χαρίζεσθαι*, Eph. iv. 32, *forgiveness*; and *δικαίωμα*, which denotes the opposite of *κατάκριμα*, that is, *absolution*, *δικαίωσιν της ζωής*, Rom. v. 13; where the apostle makes mention, ver. 14, of the *similitude* between Christ and Adam, which is explained more fully in ver. 17; and also their dissimilitude in ver. 15, 16, and that in two respects. The first difference he places in this, that the things for which we are indebted to Christ are totally different from those things which we have received from Adam. For Adam brought *death*, that is *misery*, upon a great multitude, but Christ, the grace and gift of God propitiated, that is *life* or *felicity*, ver. 17, 21; vii. 23. Another difference consists in this, that *condemnation* arose from *one* sin; *pardon* relates to *many*, ver. 16, which may be thus expressed: “And not as it was by *one* sin<sup>1</sup>

<sup>1</sup> The words ἐξ ἑνὸς which follow, seem to demonstrate that the reading of *ἀμαρτήματος* is to be preferred to the common reading of *ἀμαρτήσαντος* which also appears from the opposite

so is the gift, which divine grace has conferred (Rom. v. 15), on account of the favour of one man, Jesus Christ, towards us (comp. 2 Cor. viii. 9.) For the (κρίμα) judgment, in which we are held on account of Adam, is εἰς κατάκριμα,<sup>2</sup> that is, condemns; but the forgiveness (χάρισμα) which is by another Adam, after many sins, is (εἰς δικαίωμα) to absolution, that is absolves. Nor is the word δικαίωμα used otherwise in ver. 18, where we read: “as by the παράπτωμα (fall) of one man, judgment has come upon all men εἰς κατάκριμα, to condemnation; so also by the righteousness, δικαίωμα, of one, has forgiveness come to all men unto justification of life, εἰς δικαίωσιν ζωῆς.<sup>3</sup> In this place δικαίωμα, appears to be the δικαίωσις of Christ, who in the spirit ἐν πνεύματι, that is in a condition opposed to τῇ σαρκὶ his humility. (Heb. v. 7.

expression ἐκ πολλῶν παραπτωμάτων. It is therefore to be taken as if we read ἐξ ἑνὸς παραπτώματος. Nor can the passage be understood unless ἁμαρτήματος precede, to which the word ἑνὸς can refer.

For the meaning of διὰ in ver. 16, δι’ ἑνὸς, examine Rom. ii. 27; iv. 11. 1 Tim. ii. 15, and 2 in Deut. i. 32. Ps. lxxviii. 32.

<sup>2</sup> Εἰς κατάκριμα and εἰς δικαίωμα we suppose to be a Hebraism, and of the same import as κατάκριμα and δικαίωμα. See a similar expression, Heb. vi. 8, where εἰς καῦσιν is used for καῦσις: also (Rom. vi. 19.)

<sup>3</sup> This expression is similar to Ps. lxx. 6, God of our salvation, that is, the Author of our salvation; also Sirac xlv. 6, νόμος ζωῆς καὶ ἐπιστήμης, that is, the law that bringeth salvation and knowledge. Rom. viii. 2, νόμος τοῦ πνεύματος τῆς ζωῆς is the dominion or rule of a life-giving spirit, or if we refer ζωῆς to νόμος, a life producing command or influence of the spirit. In Heb. ii. 14, κράτος ἔχων τὴν θανάτῃς denotes one that has a death-bringing command.

2 Cor. v. 16), and thus in that better condition in which, his life being restored, was declared just, *δίκαιος*, by God, 1 Tim. iii. 16. That *very glory*, to which he is advanced, is an evidence that he has perfectly obeyed all the laws which, for the sake of our salvation, were imposed upon him, and especially that one which demanded an expiatory death, to be undergone on the cross, (Rom. v. 8, 10 ; Heb. x. 11, 18 ; John x. 17). But the same *δικαίωσις* of Christ also became ours (Rom. iv. 25), when, in the divine counsel concerning making expiation for man by the *δικαιοσύνη* of Christ, that is, in this place, his obedience even unto death, satisfaction could not be made without our being declared atoned for, that is, *δίκαιοι*, or free from punishment and made partakers of salvation. Nor does the opposite word *παράπτωμα* oppose this, which not only signifies an offence or sin, but also after the Hebrew manner, punishment and misery conjoined with it. For if *παράπτωμα* were *παρακοή* itself and *δικαίωμα* *ὑπακοή* itself, then ver. 18 and 19 would hardly differ from each other. But the one illustrates the other, if you translate the former: “as by the fall *παράπτωμα* of one (Adam) condemnation, or sin and misery, came upon all men ; so by the righteousness of one, (Christ), righteousness (*δικαίωμα*), came to all men bringing salvation,” which sentence is explained by ver. 19 ; since the causes of the condemnation of Adam and the righteousness or absolution of Christ, namely of the former *παρακοή* of the latter *ὑπακοή*, are more expressly mentioned, and a great number of men, on account of the *δικαιοσύνην* or *ὑπακοήν*, not of themselves, but of Christ, are said not less to be constituted *δίκαιοι*,

that is, not less to obtain δικαίωσιν ζῶης than on account of disobedience, παρακοήν, not their own, but Adam's, to be constituted ἁμαρτωλοί,<sup>4</sup> that is, said to be obnoxious to κατάκριμα (ver. 18). The same meaning of παράπτωμα is found in ver. 15, where it is opposed to χάρισμα; and a little after is explained more clearly by κῆμα substituted in its place, which in ver. 16, answers oppositely to χάρισμα. In like manner passing by ver. 20, in which we find παράπτωμα to be ἁμαρτία, but in 21, connected with θάνατος (vide vii. 10,

<sup>4</sup> Ἀμαρτωλοὶ κατιστάθησαν, *were constituted sinners*, that is, were brought into the condition of sinners, and treated as such and punished (See 1 Kings i. 21.) So also the opposite phrase δίκαιοι κατασταθήσονται denotes *constituted righteous*, treated as righteous. But that those who have not committed Adam's act of disobedience; nay, those who have not had the divine law expressed in words, as those that lived before Moses [Rom. v. 14] and Gentiles, and those who do not at all know the divine will, as infants, are, notwithstanding, on account of Adam's disobedience, παρακοή, numbered among sinners and under the same condemnation, κατάκριμα, as Adam [v. 18,] the proof of which is before us constantly in the universality of death, appears more fully in ver. 12, to which ver. 13 subjoins a further illustration, where by one man, or by the disobedience of one (ver. 19), sin, or corruption ἁμαρτία, [comp. vii. 8, and ver. following] is said to have been introduced into the world and by it *death*, which for this reason, that is, the introduction of sin, has come upon all men, because all have sinned, ἥμαρτον, that is, because all, equally with Adam, *have been brought into the condition of sinners*. Because all are partakers, not less of the condemnation κατάκριμα, than of the corruption ἁμαρτία of Adam, communicated to all through the one parent of all. Moreover all must *die*, as Adam, although there be no sin committed by them [v. 13, 14], for which specially *death* as a penalty was appointed as for Adam's first disobedience, and for various offences interdicted by the Mosaic laws.

13), we also find the same word, xi. 11, signifying not only the impiety of the Jews, but also, τὸ πίπτειν their misery, to be opposed to σωτηρία. For in ver. 12, παράπτωμα is explained by the word ἥττημα, as νόσμος is by the word ἐννα. See § vii.

### § III.

But we proceed now to the word πλήρωμα itself, to which also we see a *passive* signification attached, as many interpreters<sup>5</sup> explain it, in Eph. i. 23, as meaning that *which is filled*, namely the church, which is filled by Christ, who fills all the members of his body with gifts of every kind; or as the very learned Teller prefers, the church which is *dwelt in* by Christ or God. But it is allowable for us to doubt altogether about any *passive* signification, because neither in that place nor in the rest (Rom. xi. 25; xv. 29; Mark viii. 20; Matt. ix. 16), mentioned by Grotius or W. A. Teller, has it necessarily a *passive* signification, as we shall attempt to demonstrate (§ xii. xiv. viii. vi.), it is therefore assumed, whilst it cannot be established by other proofs. Nor is there much assistance to be derived from the phrase πληρώματα ὑδάτων, which is the version in the LXX. of מֵיִם אֲפִיקֵי, Cant. v. 12. For it is by no means clear that channels filled with water are here meant, since the LXX. take אֲפִיקֵי as denoting fountains (Ps. xviii. 16), or a rivulet (Ps. c. xxvi. 4), which, rather than the water, fill the land. Finally, the au-

<sup>5</sup> See Grotius, in his two Comments on Eph. i. (both of which have been translated into English.)

thority of the Valentinians,<sup>6</sup> if any one be disposed to use *it* to produce conviction, is by no means to be received, since no one is able to prove that that lucid space, which they feigned<sup>7</sup> to be inhabited by the thirty æons<sup>8</sup> was on that account called by the name of πλήρωμα, which word was used before them to designate a place occupied, including that which occupies it. Further, since the place which Tertullian calls (adv. Valent. c. xiii. p. 251) Pleromatis Coetus, or, the thirty æons, is called by the same name, πλήρωμα, it is very probable that the plenitude of the tricenarian divinity, that is, the cœtus αἰώνων, of which God himself is the head or chief, and the rest embraces those natures next to God in excellence (a notion derived from a perversion of Col. ii. 9), was first and properly called πλήρωμα; but that the seat or abode of this Pleroma, by metonymy, was called at length by the same name. In this way the sect of the Valentinians did not adopt the *passive* but the *active* signification of πλήρωμα, as denoting multitude, cœtus, and from this, by the same word

<sup>6</sup> That *Cerinthus* used the word πλήρωμα in this sense is to me doubtful.

<sup>7</sup> Compare Pseudo-Tertullianum de præscript. adv. hæret. c. xlix. p. 216. ed. Franek. A. 1597.

<sup>8</sup> See Irenæus L. i. c. iv. § i. p. 13, (ed Massueti) where beyond φῶς καὶ πλήρωμα there are said to be σκιαὶ καὶ κενώματος τοιοί, or, to use the translation of Turtullian (contra Valent. c. xiv. p. 251), loca luminis aliena, quod (lumen) Pleromatis res sit, vacuum atque inane illud Epicuri. It is manifest that they used πλήρωμα to denote a *place* to which they oppose τὸν τῆς μεσότητος τόπον and this πλήρωμα they called τὸν νυμφῶνα bride's chamber. (See Irenæus, l. c. vii. p. 32.)

they name the abode of the æons, not because it was *filled* or *inhabited*, but because it was the *abode* of the Pleroma.

#### § IV.

The *active* force therefore remains ; which is double. For as things are said to be *full*, as well those which are *filled*, as those which are *perfect*, *entire*, and *absolute*, so also, πληρώω (I make full) means both to *fill*, *replenish*, (γεμίζω),<sup>9</sup> and to make perfect, to supply, to *finish*, (τελειώω). Whence it happens that πλήρωμα signifies, either, the *perfection*, *consummation* of a thing, and by metonymy of effect for the cause (see § ii.) *that which perfects* and *makes entire* any thing, or finishes it, that is, a *supplement*, or *compliment*, *boundary* ; or the *impletion* of a thing, and by metonymy, that which *fills*. This latter meaning is very common in the Greek writers, among whom the πληρώματα νεῶν are those things which *fill* ships ; which are in ships, especially the *rowers*,<sup>10</sup> *marines*, and those things which pertain to fitting out a ship. In like manner also Aristides, (see Elsner upon Eph. i. 23) calls that which is in a city, namely, its inhabitants, πλήρωμα τῆς πόλεως, and the LXX. translate the Hebrew word

<sup>9</sup> See John iii. 29 ; xv. 11. Col. iv. 12, and comp. Dan. x. 3, in version Theodotion, ἕως πληρώσεως τριῶν εβδομάδων, with the LXX. ἕως τοῦ συντελέσαι τὰς τρεῖς εβδομάδας.

<sup>10</sup> Suidas, and after him Phavorinus, affirms that not only the men on board of a ship, but also the burthen or cargo, is called πληρώματα. But as Kuster well remarks, no more is established by the examples adduced by Suidas than that the sailors and marines are called by this appellation.

עֲלֵי very frequently by πλήρωμα, and use the expressions πλήρωμα τῆς γῆς, Ps. xxiv. 1, ὁικουμένης, Ps. l. 12, θαλάσσης, xcvi. 11, to denote that which inhabits the land and the sea. But which meaning is best adapted to the several places in the New Testament, is to be ascertained only from a more accurate examination of the individual expressions. To these we now come.

### § V.

#### GALATIANS iv. 4.

In Galatians iv. 4, we find the signification of *complement*, derivative from the idea of consummation, where Paul compares the ancients under the law of Moses to children under guardians, [Schoolmasters, iii. 24,] and subject to their power ἄχρι τῆς προθεσμίας τῆ πατρὸς iv. 2, 3. But when the πλήρωμα, the *fulness*, the termination, of the time pre-appointed by the Father came, God is said to have sent his Son to free the sons of God from the power of the law, that they might attain υἱοθεσίαν *adoption*, see ver. 4, and those following. In like manner Herodotus calls an advanced termination of life ζωῆς πλήρωμα μακρότατον.

### § VI.

#### MATTHEW ix. 16. MARK ii. 21.

In Matt. ix. 16, and Mark ii. 21, the word πλήρωμα manifestly has the meaning of *supplement*. No one, says our Lord, sews a piece of new, or undressed cloth, which the fuller has not rendered smooth by scouring

it, to an old garment. For if he does otherwise, τὸ πλεῖρωμα, *the part added*, that which is new, taketh something away from the old garment, and the former rent is made worse.

## § VII.

EPH. i. 10. ROM. xi. 12. EPH. iv. 13.

When two parts make a whole, one may be said to be a *supplement*, πλεῖρωμα, to the other, because there is need of its accession before the thing can be entire and perfect. From this it happens that the word *remainder* sometimes answers to πλεῖρωμα, as for instance, Eph. i. 10, οἰκονομία<sup>11</sup> τῶ πλεῖρωματος τῶν καιρῶν appears to be the dispensation, or administration, of the times which remain, or of the affairs to be accomplished in future times. The whole passage seems to denote this, namely, *that the hidden* counsel of God, according to his most gracious decree, is made known to us, in which he determined within himself (Col. i. 27, and Eph. ii. 4; i. 20, in which compare ἦν for καὶ ἦν) to commit, in relation to the administration of things in future times, that is, the times of the dispensation of the new covenant, the

<sup>11</sup> Οἰκονομία which properly denotes the administration of family affairs, (Luke xvi. 1. 4), and also from that, the administration of other things, the office or management of any thing (Col. i. 25. 1 Cor. ix. 17; iv. 1, &c.), sometimes is used in a general sense to denote the constitution and nature of a thing, as Eph. iii. 2, 8, whence, in the place under consideration, it may mean the manner and nature of the time to come, unless the word ἀναγκαιολογίασθαι compel us to prefer the meaning of dispensation.

chief authority<sup>12</sup> over all things that are done either in heaven or earth to Christ, which is very fitly said in that place [comp. Matt. xxviii. 12, and fol. Is. liii. 10], in which [see Eph. i. 9, 11, 14] the subject is the salvation both of the Jews and Gentiles (Mark xvi. 20 ; Eph. iv. 10 ; i. 22), which would be effected by the gospel.

The passage in Rom. xi. 11, 12, may be thus paraphrased ; Have they therefore stumbled, or offended, namely by unbelief, v. 20, 23, ix. 32, that they might fall, [might perish, might fall into punishment and misery, xi. 9, 10, 22.] ? May it not be so ! But out of the very evil into which the Jews fell, by their own fault, divine benignity has brought blessings as well for the Gentiles as for the Jews themselves. For through their *παράπτωμα* (fall and ruin conjoined, *ἀπειθείαν* ver. 30, and punishment following ver. 15, 17, comp. § II.) *salvation* has happened to the *Gentiles*, (comp. Acts xiii. 46) that they also (the Jews) may be provoked to jealousy with the Gentiles, and to the

<sup>12</sup> *Κεφαλαίω*, [Sirac. xxxii. 8], *ἀνακεφαλαίω*, Rom. xiii. 9, and *συγκεφαλαῖσαι*, (vide Raphelii Annot. ed Polybio ad I. ii.) signify to *comprehend summarily*. Thence *συγκεφαλαῖσαι τὰς πράξεις*, that is, to reduce to a summary, things to be done, (vide Raphelii Annot. ex Xenophonte) is said to be done by one, who, that he may not himself manage things, commits them to others, and making known to them his will in a summary manner, rests secure about the details of his affairs. From this form of expression might arise the custom of using *συγκεφαλαῖσαι* or *ἀνακεφαλαῖσαι τὰς πράξεις ἐν τινί*, as equivalent to *giving the chief authority to some one, to appoint some one over affairs* ; although, as is usual in other forms of speaking, the etymology and origin of the form of expression are not considered.

same desire of salvation. But if the fall of them (the Jews) has turned to the riches (comp. 2 Cor. viii. 6 ; James ii. 5), of the rest of the world, and their destruction, to the riches of the Gentiles, how much more will the *πλῆρωμα*, (remainder) of them (the Jews) turn to the riches of the Gentiles. That is, if the very ruin of the unbelieving part of the Jews gave an opportunity for the promulgation of the Gospel among the Gentiles ; or, if the Gentiles owe something to the unbelieving Jews and their fall as the *occasion* of their own salvation, how much more will they owe to the *remaining part* of the Jews, by whose accession the nation is made entire ? How justly may it be said that this *remnant* (Rom. xi. 5, 7,) which stumbled not, but remained free from the unbelief and misery of the rest, have enriched the Gentiles whom they have blest with the Gospel ! (Rom. xv. 27 ; 2 Cor. vi. 10). There arises also a commendation of this interpretation from the ready connexion between ver. 12, when explained in this manner, and the 13. The Apostle, that I may repeat the narration more from the beginning, is occupied in reprimanding the arrogance, ver. 20, 25, of the Gentiles, who were taking an insolent and invidious pleasure from the miseries of the Jews ; and with this design, he commands them to consider the present condition of the Jews and foretells the very joyful change of things which awaits them. In ver. 23, and those following, he makes use of another argument. But he so treats it that he, *in the first place*, shows that the Jews ought to have the pity and love of the Gentiles, if they were viewed with a proper eye, rather than

their contempt and indignation. For whether we consider the greater and worse part of the nation, *they* certainly gave an opportunity to adorn the Gentiles with the benefits of the gospel, ver. 11; or if we consider the less and better part (πλήρωμα τῶν πεινόντων), they performed an acceptable service to the Gentiles, teaching them the gospel of salvation, ver. 12. For it was proper for himself, a Jew, ver. 1, to bring back the minds of the Gentiles to a remembrance of the benefits they have received, and to boast of the merits of himself and his nation towards the Gentiles, ver. 13, that he might, in this way, excite some of his own nation, ver. 14, to the benefits of the Gentiles, which would be attended with their own salvation, rather than that they should be merely the joyful occasion of blessedness to the Gentiles, comp. ver. 11. For if the very rejection, ver. 15, of the Jews, there being few comparatively that have believed, has conferred such blessings on the world, that a large multitude of Gentiles should believe the gospel, and return to favour with God [comp. 2 Cor. v. 18, 20], we may form some opinion of the great facilities, which the restitution of the greater part of the Jews to Christ would bring, that is, *what life to the world*, blessedness and vigour, comp. Luke xv. 32; 1 Thess. iii. 8, the turning of so great a multitude to the propagation of the gospel, with a life corresponding to this rule, would occasion, by their proclaiming the gospel. Whence it happens that all the favours conferred upon the Gentiles are derived from the Jews. They have no ground, therefore, for treating the Jews with insult. In the *last place*, the Apostle

shows that the rejection of the Jews, although it was the occasion of salvation to the Gentiles, which however gives them no suitable matter of boasting, should strike them with fear, that, since God did not spare the unbelieving Jews, who refused, ix. 30, x. 3, to acknowledge his free grace and unmerited pity, they should much less expect that their exultation, so contrary to a deep sense of the divine grace, would be unpunished, xi. 20, 22.

Finally, since the body is the supplement of the head, which being added, the men is entire:<sup>13</sup> and since in this fourth chapter of the Epistle to the Ephesians, [see ver. 4, 12, 15, 16, compared with Col. ii. 19,] the church is compared to a *body*, the head of which is Christ, it may be believed that πλήρωμα τῆς χριστοῦ Eph. iv. 13, is that *body*, which with Christ as its head, forms something entire, that is, a *church*, which, in ver. 12 had been called, the σῶμα τῆς χριστοῦ. In the time of Paul, our Lord appointed heralds of the Gospel endowed with extraordinary gifts, ver. 11, that by their ministry other Christians also might be prepared for assuming the office of teachers at a future time, that the church might greatly increase, ver. 12, *until*, which are the words of the Apostle, *we all arrive at the unity of the faith and knowledge of the Son of God*,<sup>14</sup> until we all arrive so far that we

<sup>13</sup> Chrysostom [Homil. iii. upon the Epistle to the Ephes. i. 23], says πλήρωμα κεφαλῆς σῶμα πλήρωμα σώματος κεφαλῆς.

<sup>14</sup> That this was not yet the case, is fully proved from the dissension in their minds concerning the Son of God. But as long as there is not one faith [Col. i. 9, 10] and living knowledge of Christ, as there will be in another world, the ministration of the church ought to continue. The word *faith* may

become *a grown* man, one perfect of years, who has maturity of age, visible in the perfection of his strength; that is, that we may be a church perfect in number and all parts, [comp. v. 27,] worthy of a perfect Christ; until we, who form the body of Christ, all together<sup>15</sup> arrive at the measure of mature and grown age τῷ πληρώματος τῷ Χριστῷ, that is, of the body, which is the supplement of Christ, and which ought to attain a maturity corresponding to his greatness, ver. 18, *that there may be no longer any, as there are of us, (us, by participation, for you), even many who, like children, fluctuate in their minds, and are driven about as by a wind, by every doctrine invented through the fraud of men, through a cunningness, not commendable, but devoted to seductive arts.* Afterwards, ver. 14 and 15, the apostle fully treats of the admonition, concealed in ver. 14, and goes on further: “let us, by being more studious of *holding fast the truth* than of admitting error, and of *charity* rather than mutual dissension, which may be cherished either by our own error, ver. 14, or an unbecoming reprehension of others, ver. 2, leave the childish age, ver. 14; 1 Cor. iii. 1—3, and *let us grow*,” &c.

here mean *persuasion* concerning Christ, [Rom. xiv. 22] in opposition to false opinions and doubts.

<sup>15</sup> The word *ἡλικία* is often said, by way of eminence, of adult and perfect age, which is equally removed from puerile and senile imbecility. See Lysias, Demosthenes, Philostratus quoted by Wetstein, and the celebrated Læsnier upon John ix. 21.

## § VIII.

I COR. X. 26. MARK VIII. 20.

We have considered *one* class of the meanings of *πλήρωμα*, that of *consummation, supplement, termination* (§ v.—viii); the others, which contains those meanings which are derived from the idea of *filling up*, or *repletion*, remain. Of this class τὸ πλήρωμα τῆς γῆς, I Cor. x. 26, *which fills the earth*, that which is *in* it (comp. § iv.), and σπυρίδων πληρώματα, Mark viii. 20, *those things which fill* the baskets. But the following genitive *κλασμάτων* is in *apposition*; whence the whole sentence means this: “The fillings of how many baskets, namely, fragments, took ye up? or how many baskets which the fragments *filled* took ye up?”

## § IX.

But since *properties* are said to be *in* any thing, it ought not to appear strange that they also should be called the *πλήρωμα* of the thing, and that in a two-fold manner. For as *corporeal* things have the word *πλήρωμα* applied to them, whether they more or less fill the place, so also *properties*, which are called by the name of *πλήρωμα* are either simply *in* the thing, or so *fully in* it, that the thing is thought to be *full* either of certain virtues or vices; just as we say to *fill* the mind with *superstition*, that is not only to tincture the mind with superstition, but to fill it completely. So also in common language we blame the man that is *full* of *perjury*, and praise him that is *full* of *genius*,

*duty, affection, &c.* Examples of this may be found in Rom. xv. 13; Col. i. 9; Rom. i. 29; Acts xiii. 10; vi. 5, 8; ix. 36. Phil. i. 11; Rom. xv. 14.

## § X.

COL. ii. 9. i. 19. EPH. iii. 19.

Consequently, from what has been said, τὸ πλήρωμα τῆς Θεότητος signifies *that which is in the divine nature*,<sup>16</sup> when we read Col. ii. 9. ἐν χριστῷ κατοικεῖν πᾶν τὸ πλήρωμα τῆς Θεότητος σωματικῶς, *whatever is in the divine nature, every divine attribute, or that we may say with Tittman (in his work on the traces of Gnosticism sought for in vain in the New Testament,) the divine essence is said to dwell, that is, to be in Christ σωματικῶς*,<sup>17</sup> which meaning well agrees with the de-

<sup>16</sup> Jamblicus, or whoever was the author of the book on the Mysteries of Egyptians, calls those things which are *in the gods* τὰ πληρώματα τῶν Θεῶν.

<sup>17</sup> We doubt whether we should translate this word or not, because we hesitate between the explication of those interpreters who interpret the word, to denote *really and truly*, and another, which explains it to mean in a *corporeal, visible manner*. Ver. 17 of chap. ii. seems to favour the former of these explanations. And, indeed, the *perfect* inhabitation of the divine nature in Christ might very properly be opposed to that temporary and less perfect manifestation of the divine glory in the temple of old, which the Jewish teachers appear to have boasted of in favour of the Mosaic institutions. But the other sense also disquiets these same men. For if the sum or essence of the divine nature dwells in Christ in a *bodily manner*, so as to *imbue and pervade* as it were the very body of Jesus, with what propriety could they despise the human body, which he did not contemn, so that they might be reproached with *neglect of the body* [ver. 23.] And if the essence of the divinity is in

sign of Paul. For his design has this end, namely, that the Colossians, *as* they had known Christ Jesus the Lord,<sup>18</sup> should so live, adhering constantly to

Christ in a *bodily manner*, why should they seek other mediators who are not only destitute of those divine attributes necessary to bring us assistance, but do not approach us with that *nearness* with which *he* approaches men in whom the essence of divinity is, but in such a manner that he has truly a human body, and can be numbered amongst us his kindred? It cannot be denied indeed, that it is an unusual expression, to say that the divine nature dwells *bodily* in Christ. But the union of the divinity with *human nature* of Christ, including *soul and body*, is also a singular and unheard-of thing: such, and so great is this union, that the λογος, who is God [John i. 1], *was made* man, invested with a body, ver. 14.

<sup>15</sup> Παραλαμβάνειν is the same, Cor. xi. 23, as μανθάνειν, Eph. iv. 20, which when said of a *person*, signifies *to know that person*, as Raphelius shows from Xenophon [in his Annot. from Polybius, upon Eph. iv. 20.] For neither in this place, Col. ii. 6, is the discourse solely about the *doctrine* of Jesus Christ, *whom*, and whose *dignity*, ver. 9, 10, the Colossians are said to have acknowledged, and whom, as their future master, they are commanded to worship, by rightly esteeming his majesty and forming their lives according to his will; nor in the other passage, Eph. iv. 20, is χριστός put for the *doctrine of Christ*. The Ephesians had, from the evangelical history, far otherwise known Christ than to hope that he, whose life and precepts had been so holy, could approve, ver. 17, of a wicked manner of life. Certainly ver. 21 does not oppose our interpretation. For the message of salvation is often attributed to the *Lord himself*, by his servants, ii. 17; Acts xxvi. 23, and an Ephesian Christian might be said to have heard *him*, and to have been taught by him, [comp. εἰ Phil. ii. 5, and 2 Num. xxxvi. 2.] That the word ἀκείνῳ should be construed with an accusative of a person, by a Hebraizing writer [comp. Rev. v. 13 with xvi. 5; Acts vi. 11, 14], is not to be wondered at. For writers of that class also in turn often use the *genitive of a*

him, not following other teachers that would lead them away from Christ. For a teacher could not be found greater than he, *in whom is the essence of the divine nature*, (comp. Heb. i. 1—ii. 3, John iii. 31,) and adhering to whom, or through whom, (ἐν αὐτῷ Col. ii. 10,) the Colossians are made complete, (πεπληρωμένοι comp. iv. 12), so that they need no other discipline, and nothing is wanting to their perfect salvation. And now they have no need of the worship of Angels, which foolish teachers insist upon (ver. 18), but ought to flee to him, whom, under the instruction of Epaphras, they had known as the Lord, as to their *head*, ver. 19, who, since the essence of the divine nature is in him, ver. 9, is the *head* and Lord, Col. ii. 10, of all created things, also of all authority and power, even of angels of the highest order, Eph. iii. 10.

From what has been said, it is manifest that in the similar passage of Col. i. 19, τὸ πλήρωμα means τὸ πλήρωμα τῆς Θεότητος, that is the *fulness* of him whom it hath pleased that πάν τὸ πλήρωμα (αὐτῷ) should dwell in Christ. It hath pleased the Father, (comp. John xvi. 15), or God, that whatever is in Himself, that is, every divine excellence, should dwell in Christ. And from this is learned, *in the first place*, the reason wherefore (comp. ὅτι Col. 19), Christ, although a man, and in this respect κτίσις, takes precedence of every creature, and may be called the perfect image of the invisible God, ver. 15, and has obtained the supreme

*thing*, where Greek writers seldom use it [consult Vigerris de præcipuis Gr. dict. idiotismis, p. 219) instead of the accusative. [Comp. Mark xiv. 64. John v. 28; x. 16, 27 with Matt. xxvi. 65. John v. 37. Rev. v. 11.]

authority in all things, ver. 18, and still more, may be called the author and preserver of all things (ver. 16 and 17). All these things belong to Christ, not because he is *a man*, but because he is *that man in whom the fulness of the divine nature dwells*. In the second place, we are informed *with what design*, (ver. 20), it hath pleased God that every divine excellence should dwell in Christ, viz., *to reconcile through him, all things which are in heaven or earth to himself, making peace through the blood of his cross,—through him that poured out his blood upon the cross*. Christ had procured again for us the good will of God (Eph. ii. 16. 2 Cor. v. 19. Rom. v. 10),<sup>18</sup> whilst his justice is safe (Rom. iii. 25), and has effected peace between the Judge of the universe and men deserving punishment, so that he has procured the pardon, or justification, of sinners (*δικαίωσιν* Rom. iii. 26, v. 1), whilst the dignity of the divine laws has remained unimpaired. To accomplish this, it was necessary that he should be *a man*, that he might pour out his blood on the cross, and also *the man in whom was every divine attribute*. But whilst he obtained the favour of God for the inhabitants of the earth, he in the same way reconciled all the inhabitants of heaven to us, so that we are freed from the *worship of angels* (Col. ii. 18). And when he restored *all* men equally to the favour of God, and united them in one family of God, he

<sup>18</sup> Καταλλαγῆναι τινί, and similar forms of expression, are equivalent to the expression, *to recover the good will of any one*. See Matt. v. 24. 1 Cor. vii. 11. In Rom. v. καταλλαγῆναι τῷ θεῷ ver. 10, is explained by λαβεῖν τὴν καταλλαγὴν; that is, in ver. 1, δικαίωσιν, *justification*.

also determined to bind together mankind by mutual benevolence, and by this divine and human reconciliation he abrogated (Eph. ii. 13), or annulled the law (ceremonial) which had separated the Jews from the Gentiles, and had been a barrier to the union and harmony of men. But seeing that the fulness of the divine nature dwells in him, he is a fit person to govern the universal family of God, whether in heaven or earth (Eph. iii. 15). And since he has effected a reconciliation betwixt *the sons of God*, it is becoming that they should be reconciled to *him* (Col. i. 20,) that is, that *they should become subject to him*, and become his people, whom he should govern, that at the same time he should have supreme authority over all things, Eph. i. 10, 20, that he might the more perfectly consult for the interests of this divine family. Therefore, having undergone death, Acts ii. 24; iii. 15, which it was necessary he should undergo in effecting this peace, but in which he could not be held, inasmuch as the fulness of the divinity dwells in him; and having himself first obtained a glorious life, which he has made accessible to men by his own death, he now presides over the whole family of God, and especially the church, Eph. i. 22. Therefore also for two causes, (Col. i. 19, 20, ver. 19, ὅτι), Christ is Lord of the Church, namely, because every divine attribute dwells in him, so that he possesses the *power* of governing the universe, and because what he has done for the church gives him the *right* to preside over it. He also ought to be the *first* to obtain a glorious resurrection from the dead, since among the number of those whom this glory awaits, he is incomparably the

most *eminent*, whether we consider the *dignity* of his person, or his *claim* as founded on his merits, Col. i. 18, 19, 20.—For in him dwells the perfection of the deity, and those who shall obtain a glorious resurrection of the body, are indebted to him, its author and finisher.

The same signification do we attach to the phrase παντος τῷ πληρώματος τῷ θεῷ in Eph. iii. 19. The apostle had been supplicating great blessings for the Ephesians, which he particularizes in ver. 16 and 18; and subjoins this *general* petition, viz. “*that ye may be filled* εἰς πᾶν τὸ πλήρωμα τῷ θεῷ.” The expression *to fill any one*, sometimes means *to satiate any one* (comp. Phil. iv. 18, and מלא Jer. xxxi. 25), and that not so much with food or drink, which properly fills, as, metaphorically, *by satisfying the desires*. And as in Eph. iv. 10, the expression, *that he might fill all things*, means *that he might fill all things with gifts*, so the phrase, which we are considering, denotes a petition that the Ephesians, in addition to the great blessings just before supplicated, might all *be filled with good things, according to (εἰς) that which is in God*, that is, *according to the divine attributes of benignity, wisdom, and power*. With this explanation the two following verses coincide very beautifully, in which the apostle proceeds to laud him whose favours exceed our highest conceptions.

## § XI.

THE PRECEDING PASSAGES COMPARED WITH  
EPH. I. 23.

He must be guilty of deliberate obstinacy who refuses to hear Paul, who is the best interpreter of his

own language, and understands him as speaking of the *church* in the passages just treated (§ x.), which, however, the apostle himself, Eph. i. 23, declares to be τὸ πλήρωμα τῶν πάντων ἐν πᾶσι, πλησμένον. If, with the most of critics, we should say, that it is *Christ* that *filleth all in all*, we must, with Chrysostom, Zegerus, and others, understand πλήρωμα as denoting the *supplement* of Christ, whom, as the *head*, the church, which is his body, supplies and renders perfect. But the church cannot be called the supplement of God; for it is not usual to call it the body of *God*. Nor therefore does it follow, that the church is meant in those places (§ x.) which speak of the *fulness of God*, or, of the *divine nature*, although we should take the expression *fulness of Christ* (Eph. i. 23), as referring to the church. But if the word πλήρωμα, Eph. i. 23, refers to the church, it must be taken in the sense of supplement; for this meaning of the word can be supported by authorities (see § vi. and vii.) But if any one thinks that τὸ πλήρωμα, in this place, denotes that *which is filled*, that is, *filled with good things*, or *inhabited*, we readily concede that the church may be called, in this sense, the πλήρωμα of Christ, and also of *God*; but we deny that this meaning of the expression is either confirmed by a customary mode of speaking (comp. § iii.), or is assisted by the analogy of the other significations of the word, all of which we think to be *active* (§ iv.) We are utterly unable to perceive how the expression πλήρωμα τῆς γῆς in the LXX., which does not denote that *which is filled*, but that *which fills*, can lead any one into that opinion. The opinion of Koppe, who

thinks that *πλήρωμα*, in Eph. i. 23, is simply synonymous with the word *πληθὺς*, is more probable. For this signification of the word can be clearly established by examples (§ xiv.) And although the genitive case, when added to the word *πληθὺς*, in by far the majority of passages in the LXX. Apocryphal books of the Old Testament, and also the New Testament, usually designates the subject concerning which the idea of the multitude is predicated, yet it cannot be denied that it is sometimes used to denote those that are appointed over a multitude or army. See Ezek. xxxi. 2, 18; xxxii. 32; xxxix. 11, 12. But since these passages, when compared with those that convey the idea first mentioned, are very few, and since the *people of God*, of whom there is frequent mention both in the Old and New Testaments, are not called *πληθὺς* *θεῶν*, we very much doubt whether *πλήρωμα* *τῆς* *θεῶν* can with propriety be interpreted to denote the *numerous people* or *church of God*. But granting that *πλήρωμα*, &c. in Eph. i. 23, is the *church*, and that because it is *adorned* with gifts, or is *inhabited* by God; the *form of expression*, in the passages explained in § x. is not adapted to denote the church. If we take Eph. iii. 19, for instance, we shall find that the *idea* of a church is not suitable to the passage. For if, with Teller, we translate *πληρωθῆναι εἰς πᾶν τὸ πλήρωμα τῆς* *θεῶν*, by the phrase, *to be fully united into one family of God*, that is, *into one church*, the word *παν* is converted into *ἐν*, which we confess to be necessary, yet only that it may not be apparent how destitute of meaning the expression of the Apostle is, when thus rendered. For who can endure such an expression as, *to be per-*

*fectly united into all the church, or, the whole church?* Nor is the place freed from difficulty, if, with the learned Koppe, we translate the expression  $\pi\lambda\eta\rho\omega\delta\eta\gamma\alpha\iota\epsilon\iota\varsigma$ , &c. by the phrase—*to be received into the universal church*, that is, *into the universal kingdom of God*. For it is much to be doubted whether  $\pi\lambda\eta\rho\omega\delta\eta\gamma\alpha\iota$  ever has that meaning. For neither do  $\pi\lambda\eta\rho\omega\delta\eta\gamma\alpha\iota$  Gal. v. 14, and  $\alpha\nu\alpha\kappa\epsilon\varphi\alpha\lambda\alpha\iota\omega\sigma\theta\alpha\iota$  Rom. xiii. 9, necessarily mean the same thing; since the former passage may be properly translated—*for all the law is fulfilled in one command* (§ iv.) Again, if the words were usually synonymous, so that each of them might denote, *to be summarily comprehended*, yet it would not necessarily follow that the unusual signification of  $\alpha\nu\alpha\kappa\epsilon\varphi\alpha\lambda\alpha\iota\omega\sigma\theta\alpha\iota$  in Eph. i. 10, could interchange with  $\pi\lambda\eta\rho\omega\varsigma$ ; since in that passage the word does not mean *to embrace in a common dominion*, but has another sense, and one that is more similar, to the ordinary use of the word. It remains, therefore, that the phrase  $\pi\lambda\eta\rho\omega\mu\alpha$  τῆς θείας, (Col. ii. 9; i. 19. Eph. iii. 19), does not relate immediately to the church, although the other  $\pi\lambda\eta\rho\omega\mu\alpha$ , &c. in Eph. i. 23, may; nor is the idea of a church suitable to the passages explained in § x. Notwithstanding, however, we have not said that the sentence under consideration, Eph. i. 23, does certainly relate to the church.<sup>19</sup> For we see nothing

<sup>19</sup> This also, interpreters who differ among themselves deny; —both those that strenuously insist upon connecting τὸ πλῆρωμα as well as κεφαλὴν to ἰδῶκε, and also Bengelius, who separates the words under examination from ἰδῶκε. This we acknowledge might be done, by supposing the words ὁ ἰστί to be understood, as they are before τὸ μαρτύριον (1 Tim. ii. 6), and ἐνδοιγμὰ (2 Thess. i. 5, comp. with Phil. i. 23,) See also Heb. viii. 1

that compels us to follow the received punctuation which joins τὸ πλῆρωμα τῷ τὰ πάντα ἐν πᾶσι πληρωμένῃς with the words τῇ ἐκκλησίᾳ, ἥτις ἐστὶ τὸ σῶμα αὐτῶν immediately preceding. For in the very similar connection of words in 1 Tim. iii. 15, scarcely any one now hesitates to separate the words στυλὸς καὶ ἐδραίωμα τῆς ἀληθείας from the preceding ἥτις ἐστὶν ἐκκλησία θεῶν ζῶντων. But the subsequent context, in the second chapter (Eph. ii.), seems to demand that we should make some remarks upon it, beginning with the controverted clause. The arrangement of these sentences appears to us to be exceedingly intricate :—

1. Καὶ ὑμεῖς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις (ver. 1.)

2. ἐν αἷσι ποτε περιεπατήσατε, and what follows, ver. 2 and 3, to be considered as parenthetical.

3. ὁ δὲ θεὸς, πλάσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὰν ἀγάπην αὐτοῦ, ἣν ἡγάπησεν ὑμεῖς.

4. καὶ ὄντας ὑμεῖς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ χριστῷ, ver. 5.

For it is manifest that the words which we place in the 3d paragraph (ver. 4) are to be placed at the beginning, if we would make the discourse complete. But it will read smoothly, if a nominative belonging to the 1st paragraph answer to ὁ θεὸς in the 3d, as the similar expression in the 1st answers to that in the 4th. Now we suppose τὸ πλῆρωμα τῷ τὰ πάντα ἐν πᾶσι πληρωμένῃς, to be that nominative. But the meaning of this whole passage we shall presently investigate more particularly.

## § XII.

JOHN i. 16. EPH. i. 23.

We understand the word *πλήρωμα* in Eph. i. 23, as denoting *that which is in God*, as we have explained the passages in § x. only with the additional idea that *πλήρωμα* in the text before us denotes that which may be said to be *abundant* in God. The same idea we also find in John i. 16, where the *πλήρωμα*, or fulness, of Christ means that with which he abounds, (see ver. 14), namely, grace and truth,<sup>20</sup> “And of his fulness, says John, have all we received, grace for grace,” that is, grace upon grace in abundance.

In the same way the Apostle Paul, in Eph. i. 23, appears to speak of some divine quality which is so abundantly in God, that it may be called τὸ πλήρωμα τοῦ Θεοῦ. What this quality is, we readily ascertain from the additional phrase, τὰ πάντα ἐν αὐτῷ πληρωμένον; just as we learn from verse 14 of John i., what *πλήρωμα αὐτοῦ* in ver. 16 denotes, namely, grace and truth. Truly, no one can comprehend the *abundance*

<sup>20</sup> χάρις καὶ ἀλήθεια may be considered as meaning *true grace*. Certainly in Eph. v. 9, ἀγαθωσύνη καὶ δικαιοσύνη καὶ ἀλήθεια denotes goodness and *true* piety (τῆς ἀληθείας, iv. 24.) Rom. ii. 20, γνῶσις καὶ ἀλήθεια, as Bengelius suggests, is *true* knowledge, orthodoxy. John iv. 23, ἐν πνεύματι καὶ ἀλήθεια is equivalent to ἐν πνεύματι ἀληθινῶ. And many other places are more readily understood when attention is paid to the Hendiadys. For instance, there is no difficulty in Phil. i. 19, if we render it thus: “Through the supply of the spirit of Jesus Christ, supplicated for me by you, by which being aided I shall be able ἐν πάσῃ παρερησιᾷ to defend the honour of Christ.”

of the *divine benignity and grace* which the Apostle most expressively calls the fulness of him that completely filleth,<sup>21</sup> or satisfies, all with his blessings. Nor can a nominative, (§ xi.), be found which could either more beautifully correspond with the other nominative (ὁ θεὸς πλ. οὐσίᾳς, &c. ii. 4.) which continues the train of discourse after the parenthesis contained in ver. 2, 3, is ended, or could better suit the whole context, both the preceding, [i. 3—14,] and the succeeding [ii. 4—10.] That we may see this fully, let us examine the whole passage from the 1st to the 10th ver. of the 2d chapter. “*The abundant grace of Him that filleth all things with blessings*, as it raised up Jesus from the dead, and exalted him to heaven, i. 20, hath in like manner raised up *you also*, who are descended from Gentiles, *who were dead in sins many and great*,<sup>22</sup> *in which ye lived according to the example* (comp. κατὰ 1 Pet. i. 15, Eph. iv. 24, with Col. iii. 10), *of this world* (τὸν αἰῶνα τῷ κόσμῳ τοῦτου),<sup>23</sup> *according to the will*

<sup>21</sup> The verb πληρεῖσθαι, in the middle voice, is used in the same sense as the active voice of that verb in Eph. iv. 10, see also its passive form in Eph. iii. 19 (§ x.) The words ἐν παντί may be translated *in all places, every-where*; or, *in all times, always*; since neuters are used to denote both time and place. See 2 Cor. iv. 8, where ἐν παντί is a little afterwards explained (ver. 10, 11) by the words πάντοτε and ἀεὶ; and Phil. iv. 6, where ἐν παντί is equivalent to ἐν παντί καιρῷ.

<sup>22</sup> The words Παραπτώματα and ἁμαρτίαι, here used in the original, do not differ in meaning [comp. Eph. ii. 1, 5,] but are used to strengthen the expression, as the conjunction of synonymous words has this effect.

<sup>23</sup> The expression ὁ αἰὼν ἔτος and ὁ κόσμος ἔτος are synonymous [1 Cor. i. 20.] The *former*, metaphorically denotes the

*of that powerful Prince* (κατὰ τὸν ἄρχοντα τῆς ἐξουσίας)<sup>24</sup>

men who live in this æon or *age*, and especially those men of the present times who live as the most are in the habit of living [Rom. xii. 2. 2 Cor. iv. 4, &c.]; the *latter* denotes those that live *on the earth*, and after the manner of the majority [John xvi. 11; xiv. 30; xv. 18.] In the passage before us the apostle uses a manner of speaking which is well suited to the nature of his subject, and to express in the strongest manner the greatness of our misery, and the greatness of the grace of God which rescued us from it, makes use of the genitive of apposition [§ viii.] The words τὸν αἰῶνα τῷ κόσμῳ τούτῳ mean, *after the manner of the age*, namely, *of this world*; or if any one prefer, *the manner of the age*, or *this world*. In like manner, Eph. ii. 14, τὸ μεσότοιχον τῷ φραγμῷ may be translated *the wall of partition*, or *the partition*; for the latter word explains the former, which is less usual. And indeed generally the *genitive of apposition* serves to add an explanation, as for instance, to the words οἰκοδομῆς [Eph. iv. 29], ἁγῆς [ver. 16] ἀνίμῳ [ver. 14] used metaphorically, are subjoined in the genitive, χορείας, ἐπιχορηγίας and διδασκαλιᾶς. Sometimes an ambiguous word is defined by the addition of the genitive, see Eph. iv. 23. Luke iv. 33, compared with Mark i. 23, also John xi. 13. Similar to this form of expression is that in which a word in the genitive case is added, signifying nearly what the former does, but with an additional idea. For instance Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, *through his body*, or *his flesh*, see also Col. ii. 11, where σῶμα τῆς σαρκὸς is used for σῶμα. In Rom. viii. 13, the word σὰρξ teaches us that the apostle is speaking of the σῶμα rendered corrupt by it, namely, the σῶμα τῆς ἁμαρτίας. Whence also in Col. ii. 11, the words τῶν ἁμαρτιῶν were written in the margin as explanatory of the words τῆς σαρκὸς, and afterwards slid into the text.

<sup>24</sup> This is again a genitive of apposition, and is equivalent to τὴν ἐξουσίαν. The genitive τῷ πνεύματι has the force of the accusative, being like the word ἐξουσίας in apposition with τὸν ἄρχοντα.

*of darkness,*<sup>25</sup> *the spirit that,* (as formerly in you that are rescued from this misery), *even now worketh* (by means of his angels, Eph. vi. 12), *in those who do not believe and obey the Gospel ; with whom we also, although descended from the Jews, have had our conversation in the lusts of our flesh, doing what our carnal hearts desired, and were liable by nature,* [through the σαῶζ above mentioned, with which we were born, John iii. 6, and which in after life manifested its disposition, or nature, by many acts of wickedness] *to divine,* (Eph. v. 6), *punishment as were others,* to whom the Jews so readily apply this sad description, Rom. ii. 1, 17 ; Eph. ii. 1, 2, and to whom they consider themselves far superior even on account of their birth, Gal. ii. 15 ; Matt. iii. 9 ; John viii. 41 ; Rom. iii. 29. *But God, who is rich in pity, on account of his great love wherewith he loved us,* whether deriving

<sup>25</sup> This translation of the word Ἀέρος, which Wolfius, Koppe, and Döderlein have preferred, we adopt, because in vi. 12, Satan and his angels are described as the rulers of the darkness, τῷ σκοτῷ of this world. And this lamentable dominion which Satan holds over miserable men, who are called in this same Epistle to the Ephesians [ver. 8] σκοτός, as it is in many other places [2 Cor. iv. 4. John xvi. 11 ; vii. 44], so also in the passage before us [Eph. ii. 2], is very strikingly described. Nor does the expression ἐν τοῖς πνευματίοις lead us to think that *air* is here the meaning of ἄέρος [vi. 12.] For this form of expression seems to be a circumlocution for the adjective *heavenly*, as in i. 3. Evil spirits are called *heavenly*, not because they dwell in heaven, but because they are celestial in their origin, as are the good angels, to whom the epithet *heavenly* is applied, iii. 10. Matt. xviii. 10 ; xxii. 30. But the evil spirits are distinguished from good by the epithet τῆς πονηρίας.

our origin from Gentiles or Jews, not only raised up Christ, but *us* also, *who were dead in sins, to life with Christ, (by grace have ye received salvation,) that he might display to the ages to come, Col. iii. 4, the exceeding riches of his grace, through his benignity to us for the sake of Christ Jesus. For* not by any merit of yours, Rom. iii. 22, but by the grace alone of God, *have ye received salvation by faith* yielded to the account of what has been done by others, namely God and Christ, Rom. x. 6, 7, through confidence in the death and resurrection of Christ (ver. 9, iii. 25, Eph. ii. 4, 6), *and that, viz. your receiving salvation by faith, was not attained of yourselves; not even your believing the evangelical history so mercifully made known to you, has left you room for boasting, for it is the gift of God; not of works, lest any one might boast. For we are his workmanship, created anew by Jesus Christ, that we might be qualified for those good works for which God alone prepared, or destined us when he created man."*

### § XIII.

#### ROMANS XIII. 10.

We come now to another place in which the word πλήρωμα signifies *that which fills* (§ iv.), or, by a metaphor similar to one in § ix., *that which is in*, the law, viz. the sum or the entire of the law. Unless that meaning of the word πλήρωμα which denotes *satiety*, as the primitive word πλήρουν sometimes means, § x., be preferred. In this case, the word would denote the *fulfilling* or *satisfying* of the law; just as we often speak of *fulfilling* a duty or office.

*Love*, says the apostle, ver. 10, *doth not injure another. Therefore love is the sum, or substance of the law; or love is that which fulfills the law*, that is, *satisfies it*. But surely to do no injury to another<sup>26</sup> does not satisfy the *divine* law. The apostle appears to be treating, in this place, of those duties which individuals owe to individuals in society, and by the performance of which peace and harmony among men are promoted. For having spoken of the duties which men owe to magistrates, ver. 1, he proceeds, in ver. 8, to treat of those social duties which would be discharged by owing no man any thing but the love which the law of Christ requires. Possessing

<sup>26</sup> That the law is fulfilled by love, is proved from this, *that love doth not injure any one*. From whence it appears, that the law concerning which the apostle is speaking cannot be the divine law, which requires the performance of *all duties positive* as well as *negative*, but the *civil*, which, as far as relates to the mutual duties of citizens, especially requires that *one shall not injure another*. But the meaning of Gal. v. 14 is different. For there the whole law is said to be fulfilled (§ xi.) by one precept, namely this—*thou shalt love thy neighbour as thyself*. This certainly means more than *not to injure any one*, and expresses the spirit of the law of Christ (vi. 2.) There are two things (ver. 6. 1 John iii. 23. Eph. i. 15. Col. i. 4) which the gospel requires;—*faith towards Christ and love towards men*. Gratitude for favours received, and love towards a benefactor, arise spontaneously [1 John iv. 16, comp. with 9, &c.] But if together with faith, which the apostles assume as the foundation, a man have love to God, he will not only be observant of those things which relate immediately to God, but he will endeavour to keep all the other commands of God. Whoever loves God truly, will study to do his will (1 John v. 3), nor can he be negligent of the duties which he owes to his neighbour (iv. 29; ii. 9; iii. 10, 14, 17.)

this love, Christians at Rome would certainly fulfil those duties which, according to the civil law, they owed to their fellow citizens. For all the divine commandments, which have also the authority of civil law, as far as they relate to the public good, and those statutes of the nation which contemplate the *mutual duties of citizens*, are contained in this one precept *thou shalt love thy neighbour as thyself* ? ver. 9. The requirements of the civil law amount to this, that one should do no injury to another. He therefore is certainly free from a violation of this law, who proceeds further, and endeavours to *love* others. It is plain then, that *love* satisfies the civil law which prescribes the mutual duties of citizens.

#### § XIV.

ROMANS xi. 25 ; xv. 29.

Finally, since the word *πλήρωμα* may be applied to a *multitude* of material things, or to any thing which occupies space, (§ iv. viii) ; it may also be applied to a multitude of all other things. Accordingly we read in Rom. xi. 25, that blindness has happened, not to all Israel, but to a part, until *τὸ πλήρωμα τῶν ἐθνῶν*, *the multitude of the Gentiles*, that is, *many Gentiles have come in*, that is, into the society of that better part of Israel to which blindness has not happened, ver. 5, 7, Or, according to the metaphor here used by the Apostle,—until many Gentiles shall have been grafted into the good olive tree, some of whose branches have been broken off.

The same signification of the word πλήρωμα appears in xv. 29, where the Apostle expresses a hope that he should come, with a *multitude* of the blessings, ἐν πληρώματι εὐλογίας, of the Gospel, to Rome ; that is, that he should bring to them the richest blessings of the Gospel. We are not unwilling, however, that the word πλήρωμα should here be considered as denoting a *supplement* (§ iv. vi.) and should be thus interpreted ; —I trust that when I come, I shall bring with me a *supply* of the blessings of the Gospel of Christ, that is, the *remaining* χαρίσματα πνευματικά, Rom. i. 11, which the church at Rome, for the most part, needed. For the church of Rome had not yet been visited by any one of the apostles, whose peculiar office it was, as we learn from a few remarkable facts, 2 Tim. i. 6, to impart extraordinary gifts.

ON THE  
INTERPRETATION OF ISAIAH,

CHAP. LII. 12.—LIII.

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## PRELIMINARY REMARKS,

BY PROFESSOR ROBINSON OF ANDOVER.

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THE object of this work is, to exhibit the results of a calm and very extensive and complete investigation of those prophecies of the Old Testament, which have reference to a future Messiah; or, in other words, to point out how far the events and doctrines recorded in the New Testament in relation to the Messiah and his kingdom, are the fulfilment and results of predictions and principles revealed in the Old Testament. A work of this kind had never before been attempted, at least to such an extent. Gulich, Hulsius, and Gürtler, had indeed laid the ground-work, in the end of the seventeenth and beginning of the eighteenth centuries; and more recently Köcher, Anton, Kuinoel, and Jahn, (the two latter in separate works,) had turned their attention to the subject; but all these labours were comparatively unimportant. But the time had now come in Germany, when the need of such a work began to be very extensively felt. The system of rationalism, while it professed to receive the Christ of the New

Testament as a teacher of righteousness and sublime morality, ever strove to strip him of his divine honours as Messiah, and banish him from the Old Testament; and as yet no systematic and scientific effort had been made to counteract these endeavours. But the spirit of reaction which has been awakened in that country in recent years, and which leads very many to perceive the cold and unsatisfying nature of such speculations, soon caused the attention of pious theologians to be turned to this subject, and made them aware of the need of giving to it a thorough examination. It is within the Editor's knowledge, that Professor Tholuck long entertained the purpose of composing such a work, and that, during his visit to England in 1825, he made many collections and extracts from oriental and rabbinic manuscripts, existing in the public libraries of that country, with particular reference to this object. Other important duties, however, hindered him from undertaking the work; and it therefore passed into the hands of Professor Heugstenberg, who may be regarded as in some respects still better qualified for this department of labour. It was undertaken by him with the entire concurrence and approbation of Professor Tholuck, if not at his suggestion; and the manuscript collections and extracts above mentioned, were at once placed by the latter at the disposal of Professor Hengstenberg.

The book has produced a sensation in the theological world in Germany; because it often runs counter to the current which has so long prevailed; and because the unquestionable talent and profound learn-

ing with which it is written, present formidable obstacles in the way of those, who have been accustomed to put down every thing of a similar nature by dogmatical assertion or scornful ridicule. It was vehemently attacked in the *Allgemeine Literatur-Zeitung* of Halle, in an article written by the elder Professor Fritzsche from materials furnished by Gesenius ; but the remark made by candid inquirers was, that they were disappointed in finding that the work could be assailed with no stronger arguments. De Wette, also, has taken occasion, (in the preface to his Commentary on the Psalms, 1829,) to express his most thorough dissent from Hengstenberg ; though he styles him at the same time *ein kenntnissreicher junger Gelehrte*, a young scholar of great learning.

In the mean time, Professor Hengstenberg, although deeply (and sometimes perhaps injudiciously) involved in the theological polemics of the day, has busily prosecuted his great work ; of which the second volume is announced as about to appear during the present year, 1832. This volume of course must comprehend the prophecies of Daniel ; and as that book has of late years been the subject of much discussion, and has been very generally set down as a spurious production of the age of Antiochus Epiphanes, it became absolutely necessary to discuss fully the question of its genuineness and authority. This discussion the author has recently given to the public in a separate work, under the title *die Authentie des Daniel*, etc. Berlin, 1831. It is said by him to be the commencement of an Introduction to the Old Testament ; although in its present form, it is in

fact nothing more than an *excursus* to his Christology. The plan pursued in it is precisely similar to that followed in examining the genuineness of the latter part of Isaiah; for which essay the reader is referred to Vol. I. of the Biblical Repository, p. 700.

The passage of Isaiah which is the subject of discussion in the following article, is doubtless one of the most important prophecies of the Old Testament, in reference to the character of the Messiah. Indeed, his character as a *suffering* Messiah may be said to rest mainly upon this passage, so far as it derives support from the prophetic writings; and, in this light too, the passage is viewed and applied by the writers of the New Testament, as is admitted by Gesenius. (Comm. zu Jesa. II. p. 160.) The places in the New Testament in which this passage is either directly quoted or alluded to, are: (*a*) Luke xxii. 37, and Mark xv. 28, for Isa. liii. 12—(*b*) John xii. 38, and Rom. x. 16, for Isa. liii. 1.—(*c*) 1 Peter ii. 22—25, for Isa. liii. 4, 5, 6, 9.—(*d*) Acts viii. 28—35, for Isa. liii. 7, seq.—(*e*) Matt. viii. 17, for Isa. liii. 4.—For general allusions only, we may refer perhaps to Mark ix. 12, Rom. iv. 25, 2 Cor. v. 21, 1 John iii. 5.

This passage has ever received profound attention, from many and able commentators. Professor Hengstenberg is the latest and one of the most learned; and has enjoyed the benefit of the labours of all his predecessors. It is for this reason, in connexion with others, that in bringing this important passage of Scripture under the notice of the readers

of this work, the Editor has selected the discussion of Professor Hengstenberg in preference to any other. It will be perceived, that he has here also prominently interwoven his peculiar views on the nature of prophecy. For his own opinion of these views, the Editor would refer to the Preliminary Remarks prefixed to the article on Prophecy, in the Biblical Repository, Vol. II. p. 138.

ON THE  
INTERPRETATION OF ISAIAH,

CHAP. LII. 12.—LIII.

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WE come now to a passage of Scripture, which in many respects may be regarded as the most important in all the writings of the Old Testament, and which is better adapted than any other to lead us to a right understanding of the whole. The partial obscurity which usually accompanies the representations of the prophets, seems here to have entirely vanished. The highest operation of the divine Spirit, is united with the most entire suppression of the prophet's own agency. Thus, like a pure mirror, he has imparted to us the sublime truths which he received ; or rather, the Spirit of Christ, operating in him, employed him as an instrument to reveal the sufferings which the Messiah must undergo after his appearance in the flesh, and the glory that should follow. 1 Pet. i. 11.

Our plan will be to give, first, a history of the various interpretations of this passage ; then, our own exposition ; and, finally, the arguments for and against the Messianic<sup>a</sup> interpretation.

<sup>a</sup> I have ventured to adopt the adjective *Messianic*, on account of its great convenience ; just as we speak of the *Abrahamic* covenant, etc.—*Tr.*

## PART I.

## HISTORICAL INTRODUCTION.

## § 1. INTERPRETATION OF THE PASSAGE BY THE JEWS.

I. There can be no doubt that the Messianic interpretation of the passage was the prevailing one, at least among the better part of the Jewish people, in earlier times ; when they adhered more rigidly to the traditions of the fathers, when their carnal disposition was not so entirely predominant, and their controversy with the Christians had not yet rendered them so very partial in their exegesis. This is conceded even by those later Jewish interpreters who pervert the passage ; as Abenezra, Jarchi, Abarbanel, and Moses Nachmanides. Gesenius also says : “ Without doubt the later Jews abandoned this interpretation from polemic views in reference to the Christians.”

We will here bring together the principal passages of the Jewish writings now extant, in which this exposition is found. The whole translation of the Chaldee paraphrast, Jonathan, keeps in view the Messiah ; although, as we shall hereafter see, he admits of many perversions. He paraphrases the very first sentence : “ Behold my servant, the Messiah, shall prosper.”<sup>a</sup> In the Medrasch Tanchu-

<sup>a</sup> : הַן יִצְלַח עַבְדִּי מְשִׁיחָא :

ma,<sup>a</sup> are found the following remarks upon the words **הִנֵּה יֵשׁוּעַל עֲבָדַי**: “This is the king Messiah, who is high and elevated and very exalted; more exalted than Abraham, elevated above Moses, higher than the ministering angels.” This passage is remarkable also, inasmuch as it contains the doctrine of the Messiah’s exaltation above all created beings, even above the angels themselves, and consequently the doctrine of his divinity, which has been disputed by the later Jews. There is a still more remarkable passage quoted from the very ancient book *Pesikta*:<sup>b</sup> “When God created his world, he extended his hand under the throne of his glory, and brought forth the soul of the Messiah. He then said to him, Wilt thou heal my sons and redeem them after six thousand years? He answered, I will. God said to him, Wilt thou then suffer punishment in order to blot out their sins, as it is written, *but he bore our diseases* (c. liii. 4)? He said to him, I will suffer it joyfully.” The idea of the vicarious sufferings of the

<sup>a</sup> An old commentary on the Pentateuch; ed. Cracov. f. 53.

c. 3. l. 7. **זֶה מֶלֶךְ הַמְּשִׁיחַ יְרוּם וְגִבָּה וְנִשְׂא מְאֹד וְרִים מִן אֲבֵרָהֶם וְנִשְׂא מִמְּשָׁה וְגִבָּה מִן מְלָאכֵי הַשָּׁרָת :**

<sup>b</sup> In the tract *Abkat Rokel* (אֲבָקֶת רוֹכֵל) printed in a separate form at Venice, 1597, and copied in *Hulsii Theologia Judaica*, where this passage is found, p. 309. **כְּשֶׁבְרָא הָבָה עֹלְמוֹ פֶּשַׁט יָדוֹ תַּחַת כֶּסֶּא הַכְּבוֹד וְהוֹצִיָא נִשְׁמַת הַמְּשִׁיחַ אָמַר לוֹ רוּצָה אֶתָּה לְהַבְרִיאוֹת וּלְגַאֹל אֶת בְּנֵי אַחֵר שֵׁשֶׁת אֲלָפִים אָמַר לוֹ הֵינְךָ אָמַר לוֹ אֵכ תִּסְבֹּל הַיְסוּרִין לְמַרְק עֹנֶם הַהוּא דְכָתִיב אֲכֵן חֲלִינּוּ נִשְׂא אָמַר לוֹ אֲסֹבֵל אוֹתָם בְּשִׂמְחָה :**

Messiah, which is rejected by the later Jews, is contained in this passage as well as in several others that follow, and is derived from Isa. c. liii. In like manner, Rabbi Moses Haddarshan says on Gen. i. 3.<sup>a</sup> “Jehovah said: Messiah, my holy one, those who are hidden with thee will be of that kind, that their sins will bring a heavy yoke upon thee. The Messiah answered: Lord of the world, I freely take upon myself these plagues and sorrows. Immediately, therefore, the Messiah, out of love, took upon himself all afflictions and sufferings, as it is written in Is. c. liii. *he was abused and oppressed.*”<sup>b</sup> In the Talmud<sup>c</sup> it is said of the Messiah: “He sits before the gates of the city of Rome among the sick and the leprous;” the literal acceptation of verse 3. To the question, what the Messiah is called, it is replied, he is named **הַיּוֹרָא** “the leper;” and for proof, reference is made to verse 4, according to the false interpretation of the word **נָגַע** by *leprosus*, which is found also even in Jerome.—In the book Rabboth,<sup>d</sup> the 5th verse is quoted and referred to the sufferings of the

<sup>a</sup> In Latin in Galatinus *de arcanis Cath. ver.* p. 329; in the original in Raymund Martini *Pug. Fid.* fol. 333. Comp. Wolfii Bibl. Hebr. I. p. 818.

<sup>b</sup> Comp. another passage in Raym. Mart. fol. 430, where verse 5 is referred to the Messiah.

<sup>c</sup> Gemera, Tract Sanhedrin, cap. 11.

<sup>d</sup> A commentary on the Pentateuch and the five Megilloth, which is very ancient so far as respects its fundamental parts, although it has received numerous interpolations by later hands. According to the assertion of the Jews, it was written about the year of Christ 300. Comp. Wolf l. c. II. p. 1423 sq.—The reference above is to page 46, ed. Cracov. on Ruth ii. 14.

Messiah.—In the Medrasch Tillim<sup>a</sup> it is said : “ The things relating to the Messiah and mysteries concerning him, are announced in the Law, the Prophets, and the Hagiographa. In the Prophets, *e. g.*, in the passage, Is. lii. 13, and xlii. 1. In the Hagiographa, Ps. cx. and Dan. vii. 13.”—In the book Chasidim,<sup>b</sup> the following relation is found : “ There was a devout man among the Jews, who, in summer made his bed among the fleas, and in winter put his feet into cold water, in the freezing of which his feet were also frozen. When he was asked why he did this, he replied, that he also must do some penance, since the Messiah bears the sins of Israel.”<sup>c</sup>

Among the later interpreters, Rabbi Alshech assents to the more ancient exposition.<sup>d</sup> He says : “ Our old Rabbins, according to the testimony of tradition, have ever unanimously admitted, that the language here refers to the king Messiah. Following them, therefore, we also conclude, that David, *i. e.* the Messiah, must be regarded as the subject of this prophecy, which is indeed evident.” We shall, however, see hereafter, that he followed the correct in-

<sup>a</sup> An allegorical commentary on the Psalms, printed at Venice, 1546. See on Ps. ii. 7, fol. 4.

<sup>b</sup> A collection of moral tales printed at Venice and at Basil, 1581. Page 60.

<sup>c</sup> : משיח סובל עונות ישראל :

<sup>d</sup> His commentary on Isaiah liii. is found printed entire in *Hulsii Theologia Judaica*, p. 321, sq. His words are :

” רזל פה אחד קיימו וקבלו כי על מלך המשיח ידבר ואחריהם נמשך כי להיות כי הוא דויד הוא משיח כנודע :

terpretation only in the first three verses, and then abandoned it.—The cabalistic book *Sohar* contains some passages, which are worthy of special remark. The age of this book is indeed quite uncertain, but it cannot be proved to have been composed under Christian influence. We quote here only a few of the principal passages.<sup>a</sup> “When the suffering of Israel in their captivity, was told to the Messiah, and they themselves were declared to be the cause of it, inasmuch as they had not cared for the knowledge of their Lord, he wept aloud over their sins. Wherefore it is said in the Scriptures, (Is. liii. 5,) He was wounded for our transgressions, he was bruised for our iniquities.—In the garden of Eden, there is an apartment which is called the sick-chamber. The Messiah went into this, and called all the diseases, all the pains, and all the chastisements of Israel, that they should come upon him, and they all came upon him. And if he had not taken

<sup>a</sup> *Sohar*, ed. Amstelod. p. II. fol. 212. Ed. Solisbac. p. II. f. 35. *Sommeri Theol. Sohar*. p. 94. בשעתא דאמרון ליה למשיחא צערא דישראל בגלותהון ואינון חייבין דבהון דלא מסתכלי למנדע למאריהון אריס קלא ובכא על אינון חייבין דבהוא הדא הוא דכתיב והוא מחולל מפשעינו מדוכא מעונותנו בגנתא דערן אית היכלא חדא דאקרי היכלא דבני מרעין כדון משיח עאל בההוא היכלא וקארי לכל מרעון וכל כאבין כל יסוריהון דישראל דייתון עליה וכלהו אתיין עליה ואלמלא דאיהו אקיל מעליהו דישראל ונמיל עליה לא הוי ברנש דיכיל למסבל  
// יסוריהון דישראל על עונש דאוריתא ההר אכן חליינו  
הוא נשא וגו :

them away from Israel, and laid them upon himself, no man could have borne the chastisements which must have fallen upon Israel on account of the law; as it is said: He took upon himself our diseases, etc." In another place, it is said:<sup>a</sup> "When God wishes to provide a remedy for the world, he smites one holy man among them, and for his sake, grants relief and cure to the whole world. Where do we find this confirmed in the Scriptures? In Is. liii. 5, where it is said, He was wounded for our transgressions, he was bruised for our iniquities."

Enough has been said to show, that the more ancient Jews, in conformity with tradition, referred the passage to the Messiah, and indeed, as appears from most of the passages quoted, to a suffering Messiah. But it would really be a remarkable phenomenon, had this interpretation continued to be the prevailing one among the Jews. The cross of Christ is, according to the expression of the apostle, "to the Jews an offence, and to the heathen foolishness." The idea of a suffering and atoning Messiah, was repugnant to the carnally minded Jews; because they did not possess that which alone could render it acceptable, viz. the consciousness of sin and of the need of redemption; and because, not knowing the holiness of God, nor consequently, the meaning of the law, they supposed that they could be justified before God, through their own strength, by the works of the law. They wished only for an external deliverance from suffering, and from their oppressors, not for an internal one from

<sup>a</sup> Sohar, ed. Amstelod. p. III. f. 218. ed. Solisbac. III. f. 88. Sommeri Theol. Sohar, p. 89.

sin. Hence, they confined themselves entirely to those passages of the Old Testament, which, interpreted in accordance with their carnal disposition, announced the Messiah in glory. There were also other causes which must have rendered the application of the passage to the suffering Messiah, disagreeable to them. As they were unable to compare the prediction with its fulfilment; so the deep humiliation of the Messiah here announced, the contempt cast upon him, his violent death, appeared to them incompatible with those passages in which nothing of the kind is mentioned, but only a glorified Messiah is exhibited. They had too little knowledge of the mode of prophetic vision, to understand, that the prophecies consist only of individual fragments, which must first be arranged together before the complete picture of the object can be obtained. They supposed, that as the Messiah is in many passages presented to us immediately in glory, since he exhibited himself thus to the eye of the prophet; so he must also actually appear at once in glory. Finally, they were led by their controversies with the Christians, to seek for other interpretations. So long as they explained the passage of a suffering Messiah, they could not deny, that there was the most striking agreement between these predictions and the history of Christ. Now, as the Christians in their controversy with the Jews, make this passage, which is aptly called by Hulsius a *carnificina Judaeorum*, the point from which they always set out, and to which they always return; and, as the Jews saw what an impression was made in numerous cases, by the arguments of Chris-

tians grounded on this passage: nothing was more natural, than that they should endeavour to find some means of extricating themselves from this difficulty. This they were able to do the more easily, inasmuch as they were wanting, generally, in a sensitive regard to truth, and particularly in exegetical tact; so that the circumstance that an interpretation was forced and constrained, was with them no reason for rejecting it.

In proof of what has been said, we will here briefly exhibit the arguments with which Abarbanel contests the interpretation of the passage, as referring to a suffering and atoning divine Redeemer. He endeavours, in the first place, to invalidate the authority of tradition, (to which the later Jews, in other cases, where it coincides with their own inclinations, attach so much weight,) by the absurd remark, that the ancient teachers did not aim to give a literal, but an allegorical interpretation; and he, at the same time, affirms, that they referred only the first four verses to the Messiah,—an assertion which is shown to be incorrect by the passages already cited. After having combated the doctrine of original sin, he proceeds: “Suppose even, that there is such a thing as original sin, still, if God, whose power is infinite, had been disposed to pardon, was his hand so short that he was unable to redeem, (Is. l. 2)? so that, on this account, he was compelled to assume flesh and inflict chastisements on himself?—And should I even admit it to be necessary, that an individual of the human race should bear this punishment alone in order to make satis-

faction for all, yet it would at least have been more suitable, that one from among ourselves, a wise man or a prophet, should have undergone this punishment, than that God himself should have done it. For suppose even that he had assumed flesh, still he would not have been like one of us.—It is perfectly impossible and self-contradictory, that God should make himself corporeal. For God is the first cause, infinite and almighty. Consequently he cannot assume flesh and subsist as a finite being, and undergo the spiritual punishment due to men. There is nothing of this kind contained in the Scriptures.—If the prediction refers to the Messiah, it must then refer either to Ben Joseph or to Ben David. The former will die in the beginning of his wars; and, neither that which is said of the exaltation, nor what is said of the humiliation, of the servant of God, can happen to him. Much less can the latter be intended.” (Here he quotes numerous passages which treat of the Messiah in a state of exaltation.) These are the *a priori* arguments, with which Abarbanel, and with him every natural man, combats the doctrine of the vicarious satisfaction of a divine Redeemer, and justifies his rejection of the traditional exposition of the passage before us.

Still, that it was difficult even for the carnally minded among the Jews, to reject this tradition, is apparent from the paraphrase of Jonathan. This work holds a middle ground between the more ancient mode of interpretation, which the better part retained at a still later period, and the more modern

mode. Jonathan<sup>a</sup> does homage to tradition, so far as to refer the whole prediction to the Messiah ; but, on the other hand, he endeavours to gratify his opposition to the doctrine of a suffering and atoning Messiah, by explaining all that is said here about the state of humiliation, so as to make it apply to a state of glory. This he does by means of the most violent perversions and the most arbitrary insertions. Still, a trace of the correct interpretation occurs perhaps on the 12th verse, where Jonathan says that the Messiah will give his soul unto death ; unless he understands by this, merely, the undaunted courage with which the Messiah will expose himself to all dangers, in his struggle against the enemies of the covenant people.

This mode of treatment, however, could please only a few. It was necessary to go farther, and discover an entirely different subject for the prediction. To show how little certainty they felt in their views, we have only to notice the example of Abarbanel, who goes through at length with two interpretations which are entirely diverse ; and then leaves his readers to choose between them. Unity and certainty are connected only with the truth. Error brings with it discord and fluctuation. This is apparent also from the following enumeration of the various expositions of this passage, which have been current

<sup>a</sup> See his paraphrase on the passage, in Lowth's Commentary as published by Koppe ; also *Hulsii Theol. Jud.* and elsewhere.

in later times among the Jews.<sup>a</sup> The interpreters may be divided into two principal classes. 1. Such as understand by the phrase עֶבֶר יְהוָה, *servant of the Lord*, a collective subject. 2. Those who refer the prediction to an individual person. The first class falls again into two subdivisions. (a) Such as understand the subject to be the whole Jewish people, in opposition to the heathen. (b) Those who take for the subject the pious part of the Jewish people in opposition to the wicked. These different views, and their defenders, we will now proceed to consider more particularly.

II. The most common opinion among those who reject the Messianic interpretation, is, that the Jewish people are the subject of the passage. This opinion is found even in quite early times,—a fact which cannot appear strange, inasmuch as the cause which produced a departure from the Messianic exposition, existed also very early. When Origen makes use of this passage against some learned Jews, they reply :<sup>b</sup> “ These things are predicted concerning one whole people, who are in a state of dispersion and affliction.” This interpretation is followed by R. Salomoh Jarchi, Abenezra, Kimchi, Abarba-

<sup>a</sup> The most distinguished of the interpreters who reject the Messianic exposition of the passage, are found in the Rabbinic Bibles ; and also, printed in the original together with a translation, in Hulsius, l. c. p. 339.

<sup>b</sup> Ταῦτα περιφρητῆσθαι ὡς περὶ ἐνὸς τοῦ ὅλου λαοῦ καὶ γενομένου ἐν τῇ διασπορᾷ καὶ πληγέντος. Origines c. Cels. ed. Spencer, I. p. 42.

nel, and Lipmann.<sup>a</sup> The main features of this view are as follows. “This prophecy was intended to describe the suffering of the people in their present exile; the firmness with which they endured it for the honour of God, and refused to forsake his law and his worship; and the prosperity, the honour and glory, which they shall enjoy at the time of their deliverance. Verses 1—10 introduce the heathen as speaking and making a humble and penitent confession, that hitherto they have misapprehended the people of God, and unjustly despised them on account of their afflictions; since it now appears from their elevated and happy condition, that these afflictions had not been sent upon them from God as a punishment for their sins.” And though some among these interpreters, as Abenezra and Rabbi Lipmann, understand by the phrase עֶבֶר יְהוָה, *servant of the Lord*, only the pious part of the nation, who remained faithful to Jehovah, still this does not form another principal division; for they also place עֶבֶר יְהוָה in opposition to the heathen; and not, as the interpreters of the following class, in opposition to the wicked or the less pious part of the nation.

III. Others regard the appellation עֶבֶר יְהוָה as a collective designation of the pious, and find in the passage the idea of a kind of vicarious satisfaction, made by them for the wicked. These interpreters come nearer the true exposition, in so far as

<sup>a</sup> ספר נצחון fol. 131.

they do not, like the foregoing class, take away the doctrine of a vicarious satisfaction, either by a figurative explanation, or, like Kimchi, by the absurd remark, that it is an error put into the mouth of the heathen. On the other hand, they depart from the correct interpretation, in so far as they generalize what belongs to a specific subject, and in accordance with the pride of the natural heart, ascribe to mere men that which is appropriate only to the God-man. This view has been expressed with the most distinctness, by the glossator on the very frequently printed book עין ישראל or עין יעקב, which contains all sorts of stories taken from the Talmud. He says: "It is reasonable to assume, that the whole passage is a prediction concerning the righteous, who are tried by afflictions." He then makes two classes of the righteous; such as must in general suffer many calamities and much distress; and such as are publicly executed, as Rabbi Akibah and others. He thinks that the prophet points at the dignity of both classes; and that the appellation *servant of God* properly belongs to both.—In like manner Rabbi Alshech. As we have already seen, he refers c. lii. 13—15 exclusively to the Messiah, and to his glory obtained through great suffering. He thinks that the prophet then speaks in the name of all Israel, that he approves of what God had said, and confesses that this divine explanation of the Messiah's sufferings throws light upon the sufferings of the pious generally. They now find that their attributing these sufferings to guilt was rash and without foundation, and resolve that henceforth, when they see a right-

eous man in affliction, they will ascribe it to no other cause than that he bears their diseases, and that his chastisements conduce to their welfare. Thus the phrase עֶבֶר יְהוָה is a kind of personification of the righteous.—Probably a similar view lies at the foundation of those passages in the Talmud, where one part of this prophecy is referred to Moses, and another to Rabbi Akiba, whom the Jews revere as a martyr. It does not appear that they limited the prediction to Moses or Akiba, but referred it to them only in so far as they belonged to the proposed collective subject.

IV. Comparatively a small number of the Jews supported the opinion, that some single individual other than the Messiah was the subject of the prediction. We have seen above, that Abarbanel, besides his interpretation of the passage as applicable to the Jewish people, proposes still another, in which he refers it to king Josiah. Rabbi Saadiah Haggaon explained the whole passage as relating to Jeremiah.

Still, the Rabbins have not been able, after all their exertions, to supplant entirely the true exposition, and thus remove all danger from the passage. Among the cabalistic Jews it is still the prevailing one. In numerous instances, this very chapter has been the first ground of Christian conviction among proselytes from Judaism to Christianity. So says John Isaac Levita:<sup>a</sup> “I frankly confess, that this

<sup>a</sup> In the work *Defensio veritatis Hebraicae S. Sc.* p. 82.

“Ingenue profiteor illud ipsum caput ad fidem Christianam

very chapter brought me over to the Christian faith. For I have read it through more than a thousand times, and have carefully compared it with many translations. I have found that the Hebrew text contains a hundred times more mysteries concerning Christ, than appear in any other version." Many similar cases are furnished by the reports of the Jewish missionaries, particularly by those of the Callenberg Institute.<sup>a</sup>

## § 2. INTERPRETATION OF THE PASSAGE BY CHRISTIANS.

The interpretation of this passage has taken about the same course among Christians, as with the Jews. Like causes have produced like effects in both cases. Both abandoned the true interpretation, when the prevailing opinions had become opposed to its necessary results. If also we descend to particulars, we find in the various modes of interpretation proposed by both parties a great similarity.

1. Reasoning *a priori*, we could come to no other conclusion, than that the Christian church, so long as it adhered to Christ, must find him here, where he is so distinctly and clearly exhibited to our view; that so long as the church acknowledged the authority of

me perduxisse. Nam plus millies caput illud perlegi, contuli accurate cum multis translationibus. Deprehendi centies plus de Christo mysteria in textu Hebraeo contineri, quam ulla alia in versione reperiantur."

<sup>b</sup> This was a society for missions among the Jews, established at Halle, under the care of Professor Callenberg, about the middle of the last century. It does not exist at present.

—*Tr.*

Christ and the apostles generally, it must also follow their decided and manifold testimonies here. And such we find to be the fact. With the exception of Grotius, and a Silesian by the name of Seidel,—the latter of whom, in utter infidelity, asserted that the Messiah never had come and never would come;<sup>a</sup> and both of whom made Jeremiah to be the subject of the passage,—no one in the Christian church, for the space of seventeen centuries, presumed to call in question the Messianic interpretation. On the contrary, this passage has ever been regarded as the most clear and splendid of the Messianic predictions. From the great mass of testimonies we will here quote only a few.

Augustin says:<sup>b</sup> “Isaiah, besides the iniquities he reprov’d, the duties he taught, and the future calamities he predicted to a sinful people, prophesied also concerning Christ and the church, *i. e.* concerning the king and the kingdom which he established, much more than all the other prophets; so that by some he has been called an evangelist rather than a prophet.” He then quotes this passage for proof, and concludes with the following words;<sup>c</sup> “But these are sufficient;

<sup>a</sup> Compare Jac. Martini, lib. 3, *de tribus Elohim*, p. 592.

<sup>b</sup> *De civitate Dei*, xviii. 29, T. II. p. 194, ed Tauchn. “Jesaias inter illa, quae arguit iniqua et justa praecepit, et peccatori populo mala futura praedixit, etiam de Christo et ecclesia, h. e. de rege et ea, quam condidit civitate, multo plura, quam ceteri prophetavit: ita ut a quibusdam evangelista, quam propheta potius diceretur.”

<sup>c</sup> “Verum ista sint satis; et in eis sunt exponenda nonnulla; sed sufficere arbitror, quae ita sunt aperta, ut etiam inimici intelligere cogantur inviti.”

and though some things in them may need explanation, yet I think that alone is enough which is so plain, that even our enemies, in spite of their disinclination, are compelled to understand it." In a similar manner he expresses himself in another place.<sup>a</sup> Theodoret remarks on the passage:<sup>b</sup> "The prophet then proceeds to represent his (Christ's) humiliation even to the suffering of death. Here too is the highest energy of the Holy Spirit. For, things which were to take place after the lapse of many ages, it foreshowed so clearly to the holy prophets, that they did not say, *we hear*, but *we see*." Of the same character are the declarations of Justin, Irenaeus, Cyril of Alexandria, and Jerome. From the protestant church we will quote here only the testimonies of two of its founders, viz. those of Zuingle and Luther. Zuingle says:<sup>c</sup> "What now follows affords so plain a testimony concerning Christ, that I know not whether any thing more definite can be found in the Scriptures, or even whether a more explicit passage could be framed. All the perverse attempts of the Jews upon it are in vain."

<sup>a</sup> De consensu Evangelistarum, I. 31. Opp. ed. Clerici T. III. p. 2, p. 15.

<sup>b</sup> Opp. ed. Hal. T. II. p. 358. Ἐν τοῖς ἑξῆς τὴν ταπείνωσιν αὐτοῦ τὴν μέχρι θανάτου παριστᾷ· μεγίστη δὲ τοῦ πνεύματος ἁγίου ἡ ἐνέργεια· τὰ γὰρ μετὰ πολλὰς γενόμενα γενεὰς οὕτω τοῖς ἁγίοις προφῆταις προῖδειξεν, ὥς μὴ λέγειν ἐκείνους ἠκούσαμεν, ἀλλ' εἶδομεν.

<sup>c</sup> Adn. ad. h. l. Opp. T. III. Tur. 1544, fol. 292. "Quae nunc sequuntur, adeo clarum Christo testimonium praebent, ut ipse nesciam an uspiam scripturarum quicquam aut constantius inveniatur, aut clarius dici quicquam posset. Frustra enim omnia pertentat Judaeorum pervercia."

Luther remarks on the passage:<sup>a</sup> “ There is indeed, in all the writings of the Old Testament, no plainer text nor prediction, both of the sufferings and the resurrection of Christ, than in this chapter. Therefore all Christians should be well acquainted with it; yea, even know it by heart, in order to strengthen and defend our faith, especially against the stiff-necked Jews, who deny this their only promised Saviour, merely from the offence of his cross.”

It was reserved for the last quarter of the preceding century to reject the Messianic interpretation. *It could no longer be retained!*<sup>b</sup> For if the passage contains a Messianic prediction, the contents of it presents so striking an agreement with the history of Christ, that its origin cannot possibly be explained in a natural way. Consequently the whole fabric of our opponents falls to the ground, so far as it rests on the assumption that every supernatural influence either upon the internal or external nature, including prophecies and miracles, is impossible, or at least cannot be proved. Hence they sought some method of escaping the difficulty; and they found this to be the easiest, inasmuch as they already had worthy predecessors among the Jews, whose interpretations and

<sup>a</sup> Opp. ed. Lips. T. VII. p. 352.

<sup>b</sup> The author of the essay on the times of the Messiah, in Eichhorn's *Bibl. d. bibl. Litt.* Bd. VI. p. 655, frankly confesses, that the Messianic interpretation would very generally be adopted by exegetical scholars, if they had not within the last ten years come to the conviction, “ that the prophets announce nothing of future events, except what they might know and expect without any special divine inspiration.”

arguments they had only to appropriate to themselves, and give them the appearance of solidity by a display of learning.

Those among Christians who reject the Messianic interpretation, are divided, like those among the Jews, into two principal classes. 1. Such as proceed upon the hypothesis, that the subject of the prediction is a collective one. 2. Those who understand by the phrase, *servant of Jehovah*, a single individual other than the Messiah. The first class is again subdivided into those who take for the subject of the passage, (*a*) the whole Jewish people, (*b*) the abstract of the Jewish people, (*c*) the pious part of the Jewish people, (*d*) the priesthood, and (*e*) the prophetic order !

II. The hypothesis of the whole Jewish people as the subject, has comparatively the greatest number of adherents among the rejecters of the Messianic exposition. Among others it is adopted by Döderlein,<sup>a</sup> though he still fluctuates between this and the Messianic interpretation, which he formerly defended with zeal ; by Schuster,<sup>b</sup> Telge, Stephani,<sup>c</sup> by an anonymous writer in Eichhorn's *Bibliothek*,<sup>d</sup> by Eich-

<sup>a</sup> In der Vorr. und den Anm. zu der 3ten Ausg. des *Jesais*.

<sup>b</sup> In a separate treatise on this passage, Gött. 1794.

<sup>c</sup> In his *Gedanken über die Entstehung und Ausbildung der Idee von einem Messias*. Nürnberg 1787. (Thoughts upon the origin and accomplishment of the idea of a Messiah.)

<sup>d</sup> Briefe über Jesa. c. 53 ; in dem 6ten Bande der Eichhorn'schen *Bibliothek*. These letters are written in an unbecoming spirit.

horn himself,<sup>a</sup> and by Rosenmüller,<sup>b</sup> who has abandoned the application of the passage to the prophetic order, which he formerly adopted. To these might be added many others. Upon the whole, this hypothesis is just the same as we have seen it to be among the Jews. The only difference is, that these interpreters understand by the sufferings of the servant of God, the sufferings of the Jewish people in the *Babylonish* exile; while the Jewish expositors understand by the same, the sufferings of the Jewish people in their *present* exile. The former too suppose the heathen to be introduced in verses 1—10, as speaking, and making a penitent confession, that hitherto they had misapprehended the character of the Israelites, and now perceive that their sufferings are not a punishment for their own sins, but have been endured as a vicarious sacrifice for the sins of the heathen.

III. The hypothesis of *the abstract* of the Jewish people, in opposition to the individual members, is a thing of which one can properly form no conception. For the *whole* consists only of all its parts, and hence the abstract cannot be innocent, while all its members are guilty. Much less can the former undergo vicarious sufferings for the latter. This hypothesis has continued to be peculiar to its own author;<sup>c</sup> for as yet it has found no other supporter.

<sup>a</sup> In his work, *Die hebräischen Propheten*.

<sup>b</sup> In the second edition of his *Commentary*.

<sup>c</sup> Eckermann, *Theol. Beiträge* Bd. i. H. 1, p. 192 sq.—Compare, on the other hand, *Briefe über Jesais* 53, l. c. p. 192, sq.

IV. The supposition of the pious part of the Jewish people, in opposition to the wicked, is more especially defended by Paulus.<sup>a</sup> The main features of this view are as follows: "The pious part of the people were not carried into exile and punished with the wicked for their own sins, but for the sins of the latter, who knew how to secure to themselves a better lot in exile by apostatizing from the religion of Jehovah. Hence the wicked drew the conclusion, that the hope of the pious for aid from Jehovah, was vain. But when the exile had terminated and the pious had returned, the former saw that they had been in an error, and that this hope was well founded. Hence they lament with deep penitence, that they too have not long ago done penance through suffering."

V. The hypothesis of the priestly order is defended by the author of the work of which the title is given below;<sup>b</sup> but has found no other adherents.

VI. The hypothesis of the prophetic order collectively, was first introduced by Rosenmüller.<sup>c</sup> Aban-

<sup>a</sup> Memorabilien, Bd. iii. p. 175—192. Clavis zum Jesaias.—With him agrees Ammon in his Christologie, p. 108, sq.

<sup>b</sup> Ausführliche Erklärung der sämtlichen Weissagungen des A. T. 1801. (A detailed exposition of the whole Prophecies of the Old Testament.)

<sup>c</sup> In the essay: Leiden und Hoffnungen der Propheten Jehovahs. (The Sufferings and Hopes of the Prophets of Jehovah.) In Gablers neuestem theol. Journal, vol. ii. p. 4, p. 333, sq. (Compare above under ii. p. 326.)—Gabler himself also assents to this hypothesis, l. c. p. 365.

doned by him, it has descended to De Wette<sup>a</sup> and Gesenius.

VII. Among the various interpretations which refer the prediction to some single individual other than the Messiah, scarcely one has found any advocate besides its own author. We exhibit them very briefly here, just to show by examples, how sagacity will wander when once it abandons the truth. Augusti makes king Uzziah the subject; although now, since he has changed his theological views, he has probably given up this opinion; and even before, he admitted that if the prediction did not refer to Uzziah, it could refer to no one but Jesus. Konynenburg and Bahrtdt apply the passage to king Hezekiah; Stäudlin, to the prophet Isaiah himself;<sup>b</sup> an anonymous writer in Henke's Magazine,<sup>c</sup> to an unknown prophet killed by the Jews in exile; Bolten,<sup>d</sup> to the royal race of David who suffered unjustly, as the children of the unfortunate king Zedekiah were put to the sword by order of Nebuchadnezzar. Finally, it is referred by an anonymous writer<sup>e</sup> to the Macabees.

Yet the true interpretation has not been without numerous and able defenders, who have not suffered themselves to be carried away by the perverse spirit of the times. Among the modern commentators on the whole of Isaiah, the following have remained

<sup>a</sup> De Morte J. Chr. expiatoria, p. 28, sq.

<sup>b</sup> See, on the other side, Spohn in a Programm, Wittemb. 1794, 4.

<sup>c</sup> Bd. I. H. 2.

<sup>d</sup> On Acts viii. 33.

<sup>e</sup> In den Theologischen Nachrichten, Jahrg. 1821, p. 79, sq.

true to the Messianic exposition: Cube, Dathe, Döderlein,<sup>a</sup> Hensler, Hezel, Kocher, Koppe, Lowth, Michaelis, Van der Palm, Rieger, and Vaupel. Its principal advocates, besides these, are<sup>b</sup> Hess, M. F. Roos, Storr, J. I. Hansi, Martini, C. F. A. Werner, Spohn, an anonymous writer (Schleusner?) in the Göttingen *Bibliothek*, Olaus Sunden, Lindemann, an anonymous writer in the Dutch *Bibliotheek*, etc. Kruiger, Jahn, Zöllich, Keller, and Steudel.<sup>c</sup>

<sup>a</sup> In the last edition of his translation, however, he is doubtful.

<sup>b</sup> To some extent Bertholdt may also be reckoned among the defenders of the Messianic interpretation; since he supposes that the passage treats of an ideal Messiah, who is represented as struggling with the severest toil and suffering. Compare his *Dissertatio de ortu theol. vet. Heb.* I. p. 135, sq. and his *Einl.* p. 1383.

<sup>c</sup> Hess in his *Gesch. d. Könige von Juda*; (History of the Kings of Judah;) and in the work *vom Reiche Gottes*; (Kingdom of God.)—M. F. Roos, *Jesus der Erlöser der Menschen*; (Jesus the Redeemer of Mankind,) *Jes.* 53. Tüb. 1788. 8.—Storr, *Dissertatio, qua insigne de Christo oraculum Jes. 53. illustr.* Tüb. 1790, 4. very thorough, but tedious on account of the useless accumulation of quotations, and marred by many forced interpretations: compare his *Erklärung des Briefes an die Hebräer*, p. 475. sqq.; (Exposition of the Epistle to the Hebrews.)—Jo. Imm. Hansi, *Commentatio phil. theol. in vat. Jes. 53*, Lips. 1791. 8. a thoroughly wrought treatise.—Martini, *Commentatio philologica-critica in locum Jesaiæ c. 53.* Rostochii 1791. 8. This work belongs, in a philological point of view, to the most distinguished commentaries that have been written on the Old Testament. Yet the theological sentiments of the author, who is rather inclined to neology, have exerted a prejudicial influence upon his exposition. Thus *e. g.* he denies that the doctrine of a vicarious satisfaction exists in the passage; although Gesenius himself is compelled to admit it.—*Nova*

We assume, for the present, the Messianic interpretation as the correct one; since the confutation of the interpretations, which are opposed to it, can best be given after the exposition of the passage. We shall now proceed to this, after a few preliminary remarks; and, in conclusion, shall endeavour to prove, that the Messianic interpretation is the true one.

We have already seen, in the general introductory remarks, that the deliverance of God's people forms *commentatio in locum Jes. 53, quam præside Dresdio....C. F. A. Werner, Wittemb. 1793, not very important, and too accommodating.—Spohn in the Programm against Stäudlin already quoted above.—An anonymous writer (Schleusner?) in der Göttingischen Bibliothek für theologische Litteratur, Bd. I. p. 118, sqq.—Disputatio polemico-theologica in cap. Jesaiæ 53, quam præs. A. Hylander—auctor Olaus Sunden, Lundæ 1803, not important; directed chiefly against the hypothesis of Paulus.—Lindemann in an article in Henke's Museum, ii. 4.—An anonymous writer in the Bibliothek van Theologische Letterkunde voor het Jaar 1805, p. 485—531.—Kruiger, Commentatio de verisimillima orac. Jes. 53 interpretandi ratione, Lips. 1809. 4. It contains many very good general remarks, especially upon the natural causes which gave rise to the idea of a suffering Messiah.—Jahn, Appendix ad Hermeneuticam, fasc. ii. p. 1—66.—Zölllich, Das Orakel von Christo vom Geiste der Weissagung ausgesprochen durch den Propheten Jesaias. (The Oracle of Christ from the Spirit of Prophecy, delivered by the Prophet Isaiah.) Cap. 52, 53, in Zimmermanns und Heidenreichs Monatsschrift für Prediger-Wissensch. Bd. iv. p. 121, sqq.—Keller, in an article in Bengel's Neues Archiv für die Theol. Bd. II. p. 151, sqq. and p. 253, sqq. Worthy of commendation, though the author has gone too deeply into the refutation of the self-refuted perversions of Eckermann and Eichhorn.—Steudel, Observationes ad Jes. 53, in two Academische Abhandlungen, Tüb. 1825—26, an excellent treatise, though its manner is somewhat tedious.*

the main subject of the two parts of Isaiah's prophecy. This deliverance is twofold; deliverance from the Babylonish exile, and deliverance from sin and error. The two are not kept perfectly distinct from each other; though it may be remarked in general, that the former is most prominent in the first part, as far as to the 49th chapter, and the latter in the second part. Each of these deliverances was to be effected by a servant and messenger of Jehovah; the first by Cyrus, and the other by Christ. The prophet had already, in a preceding part of the book, described the former with such clearness, that scarcely a single trait was left to be added. Moreover the latter also, the servant and chosen of God, him in whom his soul delights, the Israel in whom he shews himself glorious,—him too the prophet had not forgotten. But the features which he had hitherto drawn, did not make out a complete picture. He had described him as the divine teacher and ambassador, who being furnished with rich gifts from God, humbled himself, and appeared in gentleness and meekness to save that which was lost. He had represented him as a glorious king, who was to establish a kingdom of peace and righteousness, to extend continually its borders, to receive all the Gentiles into it, to bestow rich blessings upon his adherents, and to punish severely the despisers of his name. But one great feature of the picture was still wanting. The prophet had announced that Cyrus would achieve this temporal deliverance by his military valour, and through the victories which God would grant him. But the means and manner of the spiritual deliver-

ance had not yet been imparted to him. He had, indeed, spoken of the deep humiliation of the Messiah; he had predicted (c. i.) the severe sufferings, the scorn and contempt of the people, which must fall upon the servant of God. But he had not said, that these very sufferings would be the only efficient cause of our salvation. Here, therefore, he first completes the picture; when he declares that the servant of Jehovah, as priest and sacrifice at the same time, will make atonement for us by his blood, and present himself to God a sacrifice for our sins; that he will bear our infirmities, and by his wounds, ours shall be healed. God had established three offices in the theocracy, the prophetic, the priestly, and the regal. In a higher and more perfect sense, the Messiah should unite all three in his own person.

The contents and order of the prediction are as follows: In c. lii. 13—15, Jehovah speaks. They contain a brief summary of what is expressed more at large in c. liii. The highest exaltation of the servant of God is to follow his deepest abasement; the nations of the earth are to be redeemed by him, and their kings with reverence bow before him. In c. liii. 1—10, the prophet speaks. The first verse stands out of the connection, and contains a sort of introduction or plaintive exclamation. While the prophet here includes with himself all those who proclaimed a Messiah, either as future or as being already come, he declares that many will not believe their annunciation, many will not acknowledge the glorious exhibition of the divine omnipotence and favour as such. He then proceeds in his discourse,

with this difference only, that he henceforth regards himself as a member of the people, or rather of that better part of them, who mistook, indeed, at first, the character of the Redeemer while he was in a state of humiliation, but after his exaltation acknowledged him as their Saviour and highest benefactor, and perceived that his sufferings were endured only for our salvation. This is the sum of the whole: The servant of Jehovah will go about destitute of all external splendour. Sufferings, more severe than have ever been experienced by men, are to fall upon him. He will bear them willingly and with patience. He will finally be taken away by a violent death. The insatiable rage of his enemies will still endeavour, though in vain, to insult him, the righteous, the innocent, even in death. (Ver. 2, 3, 7—9.) The people, beholding his sufferings, and being ignorant of the cause, believed that they were the merited punishment of his own sins; but—as those here speaking now perceive—this was an error. He was punished, not for his own sins, but for ours. His sufferings were voluntarily endured for the salvation of men, who without this were given over to destruction. God was pleased to adopt this means of reuniting to himself, those who had departed from him and gone on in their own ways, (ver. 4—6.) The sufferer is to be exalted to the highest glory, after having thus made expiation to Jehovah by the free-will offering of his life. The knowledge and love of God will, through him, be established upon the earth, and a numerous community be gathered, ver. 10. In ver. 11 and 12, Jehovah again speaks, and confirms what had thus been said by the prophet.

## PART II.

## EXPOSITION.

## CHAPTER LII.

VERSE 13. Jehovah speaks. The commentators are here divided; some regarding this verse as connected with the preceding one, while others suppose that it begins a new paragraph having no connection with the former. The first opinion is unquestionably the more correct. It is indeed true, that, in the preceding section, c. 52, 1—12, the prophet had in a special manner been treating of the nearer deliverance from the Babylonish exile. But yet, under the veil of this temporal deliverance, lay concealed at the same time the spiritual one. And as his view had in the foregoing paragraph been directed to the deliverance, so in this, his attention is very naturally turned to the author of it. Calvin justly remarks:<sup>a</sup> “After Isaiah had been speaking of the restoration of the church, he makes a transition to Christ, in whom all things centre. He speaks concerning the prosperity of the church, and since this was not yet manifested, he refers them to its king, by whom all things are to be restored, and directs them to wait for his coming.”

*Behold my servant in wisdom shall reign prosper-*

<sup>a</sup> “Postquam Jesaias de restitutione ecclesiae locutus erat, transit ad Christum, in quo omnia colliguntur. Loquitur de prospero ecclesiae successu, qui cum minime appareret, eos revocat ad suum regem, a quo omnia restituenda sunt, eumque expectari jubet.”

ously; he shall be high and elevated and very exalted.

The prophets do not proceed in the manner of historians, who make the earlier events precede the later, but they go directly in *mediam rem*, and frequently begin where they should strictly end. This occurs in the present case. Instead of commencing with Christ's humiliation, the prophet begins with his glorification. By the word הִנֵּה the prophet indicates that a new

object presents itself to his view. Jehovah, as it were, points to the Messiah, as if present. This appears from the following verse, where the Messiah is addressed. The point of time to which the internal view of the prophet is directed, is that between the suffering and the glorification of the Messiah. The glorification is designated here, and for the most part in what follows, by the future tense; the suffering, by the preterite. The verb הִשְׁכִּיל has a double signification,

*to act wisely*, and *to be prosperous*. The connection of these two meanings is explained from the view prevalent among the Hebrews, which associated wisdom *i. e.* piety, with prosperity, and folly *i. e.* impiety, with adversity; on the principle of cause and effect. The ancient translators<sup>a</sup> have, nearly without exception, adopted the first signification; and many of the earlier interpreters<sup>b</sup> have followed them. The more modern expositors, on the contrary, have for the most part, chosen the second meaning, after the example of the Chaldee, which translates the verb by יִצְלַח, *prosperare*

<sup>a</sup> Alex. συνήσει. Aq. Symm. ἐπιστημονισθήσεται Vulg. intelliget. Syr. ܡܠܡܕܐ.

<sup>b</sup> Joh. H. Michaelis in der Bibl. Hal.

*aget*; and they appeal particularly to the parallelism which is thus formed with the second member of the verse. But it is better still, to join both significations together; *he shall in wisdom reign prosperously*: or shorter, *he shall reign well*. By this means, we indicate that the glorified Messiah, who appears as usual under the figure of a mighty king, will govern his kingdom both wisely and prosperously. In this sense the verb unquestionably occurs with reference to the Messiah, in Jer. xxiii. 5. Compare also 1 Kings ii. 3. —In the second member of the verse, the prophet combines all the words in the Hebrew language which express *elevation*, and still adds the term נָאֵץ, in order to denote with great intensity the exaltation of the Messiah.

Ver. 14. As this verse is closely connected with the 15th, we give the translation of both at the same time. “*Like as many were shocked at my servant,—so disfigured was his countenance that it was no longer the countenance of a man; and his form, that it was no more the form of a man,—so he shall sprinkle many heathen nations; kings shall shut their mouths before him; for what had not been announced to them they see, and what they had never heard they perceive.*” Ver. 14 contains the *protasis*, or primary member of the sentence, and ver. 15, the *apodosis* or secondary member. The sense is: As the humiliation of the Son of Man was the greatest possible; as he was abhorred by all who saw him in this condition; so his exaltation shall be the greatest possible; nations and kings filled with awe shall bow before

him. The first בִּן, *sic, adeo*, does not designate the *apodosis*, for this commences with ver. 15; but it refers to the preceding member, and assigns the reason why many were shocked; and the words from בִּן to the end of the verse are to be put into a parenthesis. In the protasis, Jehovah addresses himself to the Messiah, עֲלֶיךָ; in the apodosis, he speaks of him in the third person, יֵהָ and עָלָיו. Such a sudden change of persons is very frequent in the poetic and prophetical writings generally; but here there is further a particular reason for it, in the circumstance that the second person could not be used in the intermediate parenthesis, which assigns the cause of the astonishment, and is not directed to the Messiah.—The verb שָׁמַם with עָל, signifying *to be astonished at* or *over* any one, whether from admiration or aversion, must be determined in its meaning by the connection. In the latter signification, as here, it is found also in Jer. xviii. 16; xix. 8.—The word מִשְׁחָת is properly a noun, *corruptio*, derived from שָׁחַת *to corrupt, to destroy*: but here it stands as *abstract* for *concrete*,—*disfiguration* for *disfigured*. The form would regularly be like מִקְטָל, with Kamets;<sup>a</sup> and מִשְׁחָת, with Pattahh, is in the construct state, which, besides preceding the genitive, stands also before prepositions; here before בִּן, as in Isa. xxiii. 23. Hos. vii. 5, et al.<sup>b</sup>—The preposition בִּן

<sup>a</sup> Gesenius Lehrgebäude der Heb. Sprache, p. 494.

<sup>b</sup> Gesenius Lehrgebäude der Heb. Sprache, p. 679.

in מַאִישׁ and מִבְּנֵי אָדָם we may best take as negative or privative, and suppose an ellipsis of the infinitive הָיָה. “His countenance is disfigured from the countenance of a man, *i. e.* so that it is no longer the countenance of a man; and his form, so that it is no longer a human form.” Indeed, מִן is frequently to be resolved by *so that not*. Thus in Jer. xxiii. 1, “he has rejected thee, מִמֶּלֶךְ, from king,” *i. e.* so that thou art no longer king. Jer. ii. 25, “withhold thy foot, מִיַּחַף, that it be not bare.” Isa. vii. 8, מֵעַם, “so that it is no longer a people;” מֵעוֹר, “so that it is no more a city.”<sup>a</sup> The phrase fully expressed, would be כֵּן מִשְׁחַת מִרְאֵהוּ מֵהָיָה מִרְאֵה אִישׁ וּמִתָּרוּ מֵהָיָה תֵּאֵר אָדָם:

It is usual with the Hebrews in comparisons, when the same thing is to be mentioned twice, to leave it out the second time. Comp. *e. g.* Ps. xviii. 34. Ps. cx. 3, etc.<sup>b</sup> If a thing is entirely degenerated and disfigured, the Hebrews are accustomed to say, that it is *not* what it is. Entirely parallel to the passage before us, is Ps. xxii. 7, “I am a worm and no man.” Comp. also Deut. xxxii. 21, לֹא עָם, a people that does not deserve the name of a people, *gens contemtissima*. Isa. lv. 2, לֹא לֶחֶם, *panis vilis*,

<sup>a</sup> Gesenius Lehrgeb. p. 786.—Storr, *Observationes ad analogiam et syntaxin*, p. 253. Ewald Heb. Gramm. p. 599.

<sup>b</sup> Other examples may be found in Schnurrer, *Dissertationes philologicæ*, p. 169, and in Lowth *de Sac. poesi Heb.* p. 207, ed. II. Gött.

and finally c. liii. 3. Many understand מֵן as a comparative in the sense of *prae*. They explain the sentence thus: מֵן מִשְׁחַת מְרִאָהּ מִמְרִאָהּ אִישׁ וְתֹארוֹ כֵּן מִתֹּאֵר בְּנֵי אָדָם *his countenance was more disfigured than that of a man*, etc. But it is evident, that the former explanation gives a much stronger, and therefore a much more appropriate sense.—The word תֹּאֵר is used instead of the regular form תֹּאֲרֵה, as in Isa. i. 31 פִּעְלֹהּ for פִּעֲלֶיהָ.<sup>a</sup>—In אִישׁ and בְּנֵי אָדָם, many interpreters, as Jahn, find a climax and an antithesis. They suppose אִישׁ to denote persons of rank, and בְּנֵי אָדָם the lower class. But although this antithesis does unquestionably exist in some cases, still here it would evidently very much weaken the sense; and hence we must here understand the two expressions, as often elsewhere, to be entirely synonymous.

As to the meaning of the whole parenthesis, interpreters very justly remark, that the disfiguration of the Messiah's countenance and form does not refer merely to his exterior, but must also be understood figuratively and metaphorically. According to Van der Palm, the comparison of a sick person, who is entirely disfigured by a severe disease, forms the ground of this representation. As his acquaintances start back with astonishment when they see him, so very many are shocked at the view of the Messiah. Luther remarks: "The prophet does not speak of Christ's

<sup>a</sup> Gesenius Lehrgeb. p. 571.

personal appearance, but of the political and royal appearance of a regent, who is to become an earthly king, and yet does not come in kingly style, but as the most abject of all servants, so that no man was ever more despised than he." But most interpreters err, in referring the figurative expression solely to the humble and abject condition of the Messiah, and not also to his sufferings. So Jerome:<sup>a</sup> "Not that it means disfiguration of the body, but that he came in a state of humiliation and poverty." Also Martini, whom the more modern expositors follow, as usual:<sup>b</sup> "The meaning of the passage is not to be referred in a proper sense to deformity of person, but to a condition which was in the utmost degree mean, low, and abject." But the expression is much too strong for this. Moreover, a *compendium* is here given of what follows, and we are unable to see any reason why regard should be had, exclusively, to that which is comparatively of less importance. Calvin therefore very appropriately remarks:<sup>c</sup> "He so made his appearance in the world, that he was every where despised. His glory was concealed under the humiliation of his

<sup>a</sup> "Non quo formae significet foeditatem, sed quo in humilitate venerit et paupertate." T. IV. P. 1. p. 612, ed Vallarsi. T. V. ed. Francof.

<sup>b</sup> "Sententia loci non proprio sensu ad vultus foeditatem, sed ad conditionem externam universam tenuem, vilem, et abjectam referenda."

<sup>c</sup> "Sic prodiit in mundum, ut passim contemtibilis esset. Delituit ejus gloria sub humilitate carnis. Atque haec causa stuporis fuit, quod sine ullo splendore inter homines versaretur, nec redemptorem eo statu et habitu venturum Judaei existimarent. Cum ad crucem ventum esset, illic longe plus stuporis fuit."

body. And this was a cause of amazement, that he appeared among men without any external splendour ; nor did the Jews expect the Redeemer to come in such a condition and mien. But *when he was condemned to the cross, then the astonishment became far greater.*" So also Van der Palm :<sup>a</sup> " These expressions cannot be fully explained by a reference to the obscure poverty and degradation of our Redeemer ; we must represent him to ourselves in his sufferings, in the most dreadful contempt and misery ; and then we may be able to justify the strong language of the prophet."

Ver. 15. The verb נָזַף signifies, in all the numerous places where it occurs, *to sprinkle, besprinkle*. It is used to denote the act of the high priest, who was annually to sprinkle blood towards the ark of the covenant, in order to obtain forgiveness for the people ; Lev. iv. 6 ; xvi. 18, 19. It is applied to the sprinkling of the healed leper, Lev. xiv. 7, and other passages ; and to the sprinkling of the unclean with consecrated water. The consequence of these sprinklings was the restoration of external, theocratic purity ; compare the passages quoted. But it is very usual in the Old Testament, to describe spiritual and internal purification and sanctification, by images and expressions borrowed from the external purifications and sanctifications. This was the more natural, inasmuch

<sup>a</sup> " Wie kunnen deze uitdrukkingen niet geheel verklaren van de unanzenlicke geringheid en armoede onzes Verlossers ; wij moeten hem ons voorstellen in zijn lijden, en onder hetzelve, in de verschrikkelijkste versmading en ellende, en dan kunne wij de sterke gezeyden van den Profeet wettigen."

as the latter had, in addition to their principal design, the secondary one of symbolizing that which is spiritual. Ezekiel, in c. xxxvi. 25, alludes to the custom of sprinkling with consecrated water for the purpose of purification: "And I will sprinkle pure water upon you, that you may be clean. From all your pollution and from all your idols will I purify you." David alludes to the same custom in Ps. li. 9, [7]. "Purify me with hyssop, that I may be clean."<sup>a</sup> These parallel passages fully justify us in giving to the verb כִּי־יִצְדֵּק, the sense of *purify, sanctify*. This exposition is confirmed by what is said in ver. 3—10, of atoning for the sins of others by the sufferings and death of the servant of God; but more especially by the expression, "When he has made an offering for sin," (ver. 10), and by יִצְדֵּק "he will justify, or sanctify," (ver. 11,) which corresponds exactly with the expression now under consideration. Of the ancient translations, the Syriac follows the same exposition and has ܕܝܚܝܬܐ the Vulgate, *asperget*, which Jerome explains:<sup>b</sup> "He shall sprinkle many nations, purifying them by his blood, and through baptism consecrating them to the service of God." In this explanation, however, he is too specific. The same interpretation is followed by the writers of the New Testament, when they speak of a ῥαντισμὸς τοῦ αἵματος Χριστοῦ. Comp. 1 Peter i. 2. Heb. xii. 24. It was the prevailing one among Christian interpreters gene-

<sup>a</sup> Comp. Lev. xli. 7.

<sup>b</sup> "Ipse asperget gentes multas, mundans eas sanguine suo et in baptisate dei consecrans servituti."

rally ; as Luther, Vitringa, Dathe, Kocher, Jahn, etc. After the example of Schröder,<sup>a</sup> recent interpreters, as Martini, Rosenmüller, Gesenius, Winer, have raised several objections against it.

1. It is urged that, according to this exposition, the verb ought not to be construed with the accusative, but, as in the other passages, with עַל before the thing to be sprinkled. But as there is the greatest variety in the construction of Hebrew verbs generally ; *e. g.* as in the first verse of the following chapter, the verb נָלַח is construed with עַל, which is elsewhere always found connected with לְ and אֶל ; so it is very frequent that a verb, elsewhere joined with the accusative, is sometimes construed with a preposition, and *vice versa*. We have a striking example in c. liii. v. 11, where the verb הִצִּידִיק is construed with לְ, though in every other instance it is joined with the accusative. In the case of the verb נָזַח, the construction with the accusative may be accounted for by a slight modification of the signification. Construed with עַל, it means *to sprinkle* ; with the accusative, *to besprinkle*. This variation, moreover, has the analogy of other languages for its vindication. In the kindred Ethiopic dialect, the verb נָזַח, corresponding to the Hebrew נָזַח, is used to denote

<sup>a</sup> Observationes selectae ad Origines Hebraeas, cap. viii. § 10.

the besprinkling of things and of persons. Compare Heb. ix. 19 ; xi. 28 ; Ps. li. 9. In Latin also we can say, *spargere aquam*, and also, *spargere corpus aqua*, *aspergere quid alicui* ; and further, *re aliquem conspergere, perspergere, respergere*. “The Hebrews,” says Kocher, “being deprived of this liberty of construction for the want of compounds, supply the defect by various uses of the simple verbs.”<sup>a</sup>

2. It is objected, that the context is opposed to this interpretation ; that the antithesis to the verb שָׁמַח leads us to expect something corresponding to it. But it is this very interpretation which affords the most appropriate antithesis. No one is sanctified by the Messiah, who does not wish to be sanctified by him ; and no one desires this, who does not put his entire trust in him and acknowledge him as his King and Lord. Hence, in opposition to the contempt and abhorrence which the Jews felt for the Messiah in a state of humiliation, is placed the believing and humble confidence with which the heathen approach the glorified Messiah. Also in the second member, “Kings shall shut their mouth before him,” there is then a most appropriate parallelism. In like manner, it is adduced in c. liii. 11, as a reward which the glorified servant of God shall obtain, that he shall bring many to righteousness.

3. It is said again : “If to *sprinkle* signifies to *sanctify* or *expiate with blood*, then the *material* used for

<sup>a</sup> “Id cur non potius Hebraeis liceat, quibus compositorum defectum per varios usus verba simplicia sarciunt.”

this purification would not be omitted. Should it be replied to this, that the word *blood* may easily be supplied from the customary use of the verb with reference to purification with blood, still this argument would not be valid, because the purification was not made with blood merely, but likewise with water and with oil." This objection, at any rate, does not affect the exposition which we have given, but at most only those who find in the verb  $\text{קָדַשׁ}$  the specific idea of sanctification by the *blood* of Christ. If we take the verb in the general sense of *sanctify*, the figure may be derived both from sprinkling with blood and with water, and it is not necessary that the material should be expressed. Compare Ps. li. 9, "Purify me, that I may be clean," where the material is not added, more than in the case before us. Van der Palm very properly paraphrases the sentence thus;<sup>a</sup> *Yet he thereby becomes the priest of many nations*, and explains it; "To sprinkle is a work of the priest, and Jesus is here the great high priest of the whole world, who purifies it and makes expiation for it." Comp. Ps. cx. 4.

Recent expositors, abandoning the *usus loquendi* of the Hebrew language, have endeavoured to give several interpretations from the Arabic. Martini, Rosenmüller, and Gesenius compare the Arabic  $\text{نَزَا}$  ( $\text{נָזַה}$ ) to *spring*, to *leap*. Martini proposes

<sup>a</sup> "Doch dardoor werd hij veler Volker Preester."—"Besprengen is een priesterlijk Werk, en Jesus is hier de groote Hoge priester der gansche Wereld, die haur reinigt en verzoent."

this explanation with much hesitation and a feeling of uncertainty :<sup>a</sup> “ I am myself sufficiently aware, how far what I am now about to propose, though with hesitation, as to the sense of the received reading, נִי־, may be from the exact and true interpretation.”

He apologizes for his attempt only with the remark, that the received explication is untenable, for the reasons already given. According to Rosenmüller and Gesenius it ought to be, *He will cause many nations to leap*, meaning, he will fill them with joy. In support of this they allege, that in Golius the verb نر has among other meanings that of *exultavit prae hilaritate* ; which, however, has not hitherto been confirmed by a single passage from an Arabic writer. Martini goes still farther. He appeals to the circumstance, that with the Orientals, verbs which designate one specific emotion of the mind, are frequently employed to designate all the rest. Thus he thinks that this verb is used also to denote the effects of terror, surprise, and admiration. He translates as follows :<sup>b</sup> *He smites them with a kind of sacred horror, and fixes in their minds a reverence for himself.* Thus he approaches, though in a wrong way, the sense which we have claimed for the verb נִי־.

What induced him thus to go farther than Gesenius

<sup>a</sup> “ Quæ vero de sensu lectionis receptæ נִי־ ipse jam, quanquam timide, in medium prolaturus sum, ea quantum absint ab interpretatione justa et certa ipse satis sentio.”

<sup>b</sup> “ Eos sacro quodam horrore percellet sui que reverentiam animis eorum infiget.”

and Rosenmüller, was unquestionably the feeling that their interpretation, *he will make them leap for joy*, gives an incongruous sense.—Against this mode of interpretation, besides the arguments already alleged in favour of the received exposition, it may be further remarked, that we are never at liberty to abandon the established Hebrew *usus loquendi*, and least of all in a word of so frequent occurrence, without an urgent necessity.<sup>a</sup> This is a principle which most of the recent defenders of this exposition themselves adhere to in theory, and by the practical application of which, in other cases, they have merited great praise for their solid and judicious interpretation of the Old Testament. To confirm this interpretation, an appeal has also been made to the LXX., who translate οὕτω θαυμάσονται ἔθνη πολλὰ ἐπ' αὐτοῖς. But even Martini remarks upon this version:<sup>b</sup> “ Here in an obscure passage, they have endeavoured, through felicity of apprehension, to obtain a sense some-how or other by conjecture.”

The phrase קָפַץ פִּי, *to shut the mouth*, like the kindred one *to lay the hand upon the mouth*, denotes a humble, reverential subjection. In the presence of a more distinguished person, one does not presume to speak. . Comp. Job xxix. Ps. cvii. 42. Ezek. xvi. 63. Micah vii. 16. The reason of this humble submission is given in the second part of the verse.

<sup>a</sup> Comp. Schelling von dem Gebrauche der Arab. Sprache, p. 71, sq. (On the Use of the Arabic language.)

<sup>b</sup> “ In loco obscuro per ingenii felicitatem sensum utcunque conjectando assequi studebant.”

The heathen<sup>a</sup> are to become acquainted with the wonderful exaltation of the great servant of God, and with the mystery of redemption through him, which was never before communicated to them as it had been to the Jews. Theodoret remarks:<sup>b</sup> “Those who have not received the communications of the prophets, but have been devoted to idols, shall see, through the preachers of the truth, the might of him who is proclaimed, and shall know his power.” Jerome says:<sup>c</sup> “The princes of this world, who had not the law nor the prophets, and to whom he (the Messiah) had not been announced, shall themselves see and understand. In comparison with them the obduracy of the Jews is reprehended, who, seeing and hearing, have fulfilled the prophecy of Isaiah against themselves.” In like manner Calvin:<sup>d</sup> “The Jews had heard something about Christ from the law and

<sup>a</sup> That the heathen are here the subject of discourse, appears partly from the expressions גוֹיִם and מְלָכִים, and partly from the parallel passage in c. liii. 11, 12.

<sup>b</sup> Οἱ γὰρ τὰς προφητικὰς οὐ διεξάμενοι προεῖρήσεις, ἀλλὰ τοῖς εἰδώλοις δουλεύοντες, ὥσονται διὰ τῶν κηρύκων τῆς ἀληθείας τοῦ κηρυττομένου ἐν κράτει καὶ γνώσονται αὐτοῦ τὴν δύναμιν. Theodoret Opp. t. ii. p. 357, ed. Hal.

<sup>c</sup> “Principes seculi, qui non habuerunt legem et prophetas, et quibus de eo non fuerit nuntiatum, ipsi videbunt, et intelligent. In quorum comparatione Judæorum duritia reprehenditur, qui videntes et audientes Jesaïæ in se vaticinium compleverunt.”

<sup>d</sup> “Judæi aliquid audierant de Christo ex lege et prophetis, sed gentibus penitus ignotus erat. Unde sequitur, hæc verba proprie ad gentes pertinere.”

the prophets, but to the Gentiles he was entirely unknown. Whence it follows, that these words belong properly to the Gentiles.”—Of the two possible interpretations, “Those to whom it was not announced have seen,” etc. and “That which was not announced to them have they seen,” the latter is unquestionably preferable, and has been adopted by all the ancient translators except the LXX. These, and after them Paul in Rom. xv. 21, read οἱς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὁψονται, καὶ οἱ οὐκ ἀκηκόασι, συνήσουσι. The verb 𐤒𐤏𐤓, *to see*, not unfrequently denotes *to perceive, to apprehend in general*, whether, by the other senses, or by the mind. Compare Jer. xxxiii. 24, “Hast thou not seen what this people say?” Eccl. i. 16, “My heart has seen much wisdom and knowledge.”

## CHAPTER LIII.

Before the prophet, in order to carry out ver. 13—15 of the foregoing chapter, commences a description of the Messiah’s vicarious sufferings, he complains over the unbelief of a great part of mankind, occasioned by the deep humiliation of the Messiah; and more especially (as is remarked by Van der Palm) with reference to the Jews, since the believing submission of a great part of the heathen had already been announced in the preceding verse. The sense is thus very happily given by Calvin:<sup>a</sup> “The pro-

<sup>a</sup> “Propheta hic veluti in medio orationis cursu resistit. Si quidem cum antea nomen Christi ubique promulgandum atque ignotis gentibus patefaciendum esse diceret: interea vero tam humile futurum, ut hæc fabulosa videri possent, abruptim sermonem suum, atque exclamat: neminem ista cre-

phet stops here as it were in the midst of his discourse. Though he had indeed declared before, that the name of Christ should be promulgated in every place, and to the nations who have not known him; yet as the Messiah was to come in so humble a manner that these annunciations might seem like fables, the prophet breaks off his discourse, and exclaims, No one will believe these tidings. At the same time, he expresses his grief, that men should be so incredulous as to reject their own salvation.—Nor does he speak for himself alone, but in the name of all who sustain the office of teachers.—Nor does Isaiah include merely the men of his own time, but likewise all posterity, even to the end of the world; for so long as the kingdom of Christ shall endure, will this also have its fulfilment. The faithful therefore ought to be, by this testimony, fortified against such a scandal.”

Ver. 1. *Who believes our annunciation? and the arm of Jehovah, to whom is it revealed?* It is indeed the prophet that speaks, but still he includes with himself all who announce tidings concerning the Messiah. There is no occasion for supposing, with Jerome, Van der Palm, and others, that he includes here merely his fellow prophets who had predicted the

diturum. Simul dolorem suum exprimit, quod tam increduli sint homines, ut salutem suam rejiciant.—Nec tantum de se uno loquitur, sed veluti is, qui sustinet personam omnium doctorum.—Neque sui temporis homines tantum comprehendit Jesaias, sed posteros omnes, usque ad finem mundi: nam quamdiu exstabit Christi regnum, hoc impleri necesse erit. Quamobrem fideles adversus tale scandalum, hoc testimonio muniri debent.”

future Redeemer; for the prophet must readily have foreseen, that the like cause would hinder the general reception of the tidings concerning the Messiah, even after his appearance; and hence he might, with propriety, include all who should announce these tidings. Indeed, the verse is applied to the latter in John xii. 38, and Rom. x. 16. The question does not imply an *entire* negation, but expresses astonishment in view of the small number of believers; or rather the prophet, whose spiritual eye is fixed on the great number of unbelievers, overlooks for the moment the other side, and, under his painful sensations, expresses as *universal* that which was true only of a *great part*.

—The word שְׂמוּעָה is properly a feminine participle passive, meaning *that which is heard*; then, as a noun, *that which is spoken*. So in c. xxviii. 19. The Greek word ἀκοή is used in the same in Rom. x. 16. Gal. iii. 2. 1 Thess. ii. 13. According to this explanation, the suffix is to be taken actively. So the Chaldee: מִן הַיָּמִן לְבִסּוּרְתָּנָא, “who believes our tidings?” Many, as Martini, Jahn, Rosenmüller, understand the suffix passively, “that which we hear.” Martini, with reference to Numb. xxiv. 4. Isa. xxi. 10; xxv. 22. Hab. iii. 2, supposes the meaning to be, “that which is revealed to us from God.” Jahn translates the sentence, *quod a nobis auditur fere incredibile est*. He goes upon the assumption, that those who speak in this verse are the same who speak in the following, and that there is no reason for supposing that in this verse, those appear who announce the tidings, but in

the following verse, those to whom the annunciation is made. But this is not a sufficient reason; because, according to the above exposition also, there is no proper change of persons, but the prophet speaks in both verses. The only difference is, that in the first verse he reckons himself among those who announce the tidings, while in the second, he includes himself among that part of the people who learned, from the exaltation of the Messiah, the true meaning of his sufferings.—The *arm*, as the seat of strength, is frequently used as a designation of strength itself. Comp. *e. g.* Jer. xvii. 5. Job. xxii. 8. 2 Chron. xxxii. 8. The *arm of Jehovah* is accordingly a designation of the divine omnipotence. Comp. c. lix. 16. Deut. iv. 34; v. 15; xxvi. 8. The sense then of the second member of the verse before us, is: *Who perceives the glorious exhibitions of the divine omnipotence, which are to be manifested in the mission of the Messiah?* Martini translates thus:<sup>a</sup> “Who understands those things which Jehovah shall hereafter accomplish by his omnipotent power,—a power which is incomprehensible, and not to be penetrated by human sagacity?” The omnipotence of God will be disclosed to him who believes the communications concerning the Messiah. For the mission itself of Christ, the miracles which he wrought, his resurrection and exaltation, are the greatest evidences of the divine omnipotence. On the other hand, unbelief in Christ

<sup>a</sup> “Quae pro virtute sua omnipotenti, incomprehensibili illa, neque ingenio humano penetranda olim perfecturus est Jehovah, quis demum intelligat?”

proceeds from doubts respecting the divine omnipotence, inasmuch as men will not admit the interposition of a supernatural cause. Jahn gives another explanation which adheres more strictly to the figure, but has at the same time less strength.<sup>a</sup> “He to whom the arm of the efficient agent is revealed, discerns and recognizes the agent whose work it is. The sense therefore is, Who perceives it to be the work of Jehovah?”—That the verb גָּלָה is here construed with עַל, while it is every where else construed with לָא and לֵ, appears not to be without cause. It seems as if it were thus implied, that the revelation must be made *from above*.

In order to show to what forced interpretations some of the anti-Messianic interpreters are compelled to have recourse, we here subjoin Rosenmüller’s explanation of the whole verse. According to his hypothesis, that the heathen are here introduced as speaking, he paraphrases the first member as follows: “Had we merely heard and not seen, no one of us would have believed.” Thus he assumes an ellipsis in the text of which there is not the least intimation. In the expression, “To whom is the arm of Jehovah revealed,” he arbitrarily supplies כִּמְוָה עֲלֵינוּ, and then paraphrases it thus :<sup>b</sup> “To whom was ever such

<sup>a</sup> “Cui brachium operantis revelatur, is conspicit operantem et cognoscit, cujus sit opus. Sensus itaque est, quis perspicit esse opus Jehovahæ?”

<sup>b</sup> “Cui tale Jovanæ potentiae documentum unquam innotuit, quale nos jam videmus in admiranda hac populi Hebræi vicissitudine?”

a manifestation of Jehovah's power made known, as we now behold in this wonderful change in the circumstances of the Hebrew people?"

Verse 2. According to Van der Palm, the prophet in verse 1st censures the unbelief of the Jews. Then in ver. 2 and 3, the Jews are introduced as speaking and assigning the reasons, why they could not receive this Redeemer. In the first half of ver. 4, the prophet removes their scruples. The second half then contains the answer of the Jews. From ver. 5th onward the prophet speaks without interruption. But for the assumption of such a change of persons, the text affords no sufficient ground. It is evidently the same persons who say in ver. 4, that the servant of Jehovah has borne their diseases and pains, and that they have regarded him as one smitten of God. The assumption is much more simple which supposes, that the prophet speaks in ver. 2, including with himself the better part of the people. These, having now become informed and believing, here assign the causes of their former unbelief. They had expected a Redeemer who should appear in great external splendour and glory,—a victorious king. But now, instead of this, they behold him poor, afflicted, abased, suffering, and abused.

*He grew up before him as a sprout, as a shoot out of a dry soil ; he had no form nor beauty, that we should look upon him ; no comely appearance, that we should desire him.* This verse refers to the depressed condition of the Messiah before his suffering. The phrase **מֵאֶרֶץ צִיָּה** in the second member, must also be understood in the first. The word **יוֹנֵק** properly

signifies *a suckling*, then, like the feminine **יוֹנֶקֶת**, metaphorically *a sucker*, i. e. *a sprout*, “qui succo radicis, quasi lacte alitur.” The suffix in **לִפְנֵי** is by many interpreters referred to the people. So J. H. Michaelis:<sup>a</sup> “Before that proud and unbelieving people, fascinated with the idea of a temporal kingdom, which the Messiah should establish, so that they do not see nor recognize the arm of God manifested in Christ.” But this is strained; inasmuch as **עַם** does not precede. It must necessarily be referred immediately to the foregoing **יְהוָה**, *before Jehovah*, i. e. observed by Jehovah, known to him, though unknown to the world. The prophet thus incidentally points to the cause of the humiliation. The word **לִפְנֵי** sometimes expresses *coram* with the subordinate idea of *provident care*. Comp. Job viii. 16, “He is green before the sunshine,” for *sole adjuvante*. So Martini, *praesente h. e. moderante atque gubernante Jehovah*, ἐν ὥπιοις τοῦ Θεοῦ. The word **שָׁרֵשׁ**, *root*, designates here, as in c. xi. 10, by synecdoche, the stem or shoot which springs out of the root. A sprout that grows up in a dry place, is insignificant and puny. The comparison with a shoot or sucker from a root, seems to intimate the origin of the Messiah from a family, which was once like a lofty tree in elevation and

<sup>a</sup> In den Bibl. Hal. “Coram illo populo superbo et incredulo, opinione regni mundani, quod Messias erigere deberet, fascinato, ut brachium dei in Christo exertum, non videat nec agnoscat.”

splendour, but is now sunk in abasement. Comp. c. xi. 1, where the Messiah is called a branch (shoot) of Jesse. As the Messiah is here compared to a weak and insignificant sprout in reference to his humble condition, so in Ezek. xvii. 23, in reference to his state of exaltation, he is compared to a lofty and splendid cedar, under which all the fowls of heaven are to be lodged. The Jews expected that he would thus appear from the very first; and because he did not so appear they despised him. The nouns **תֶּאֱר** *form*, and **מַרְאֶה** *appearance*, are used for *comely form* and *comely appearance*. Comp. 1 Sam. xvi. 18, **אִישׁ תֶּאֱר**, *a man of form*, for *a comely man*. The ך before **וְנִרְאָהוּ** and **וְנִהְיָה מִרְהוּ**, is to be translated in both cases, *that*. The sense is well expressed by Symmachus; Οὐκ εἶδος αὐτοῦ οὐδὲ ἀξίωμα, ἵνα εἰδωμεν αὐτόν, οὐδὲ θωσεία, ἵνα ἐπιθυμήσωμεν αὐτόν.

Many interpreters, as J. H. Michaelis, take both members of the sentence as interrogations, in which the Jews endeavour to justify themselves for rejecting the Messiah. “He had no form, and should we look upon him? no beauty, and should we desire him?” They appeal to passages, where, in like manner, a question follows the Vav; as c. xxxvii. 11. 1 Sam. xxv. 11. But as those who speak had already become believers in Christ, and here only assign the reason of their former unbelief, such an impassioned question in their mouth is inappropriate. The verb **רָאָה** *to see, to look upon*, is used to signify, *to regard as worthy of attention*. The Arabic **رأى**, and the

Syriac ܐܢܐ are used in a similar emphatic way. The verb רָאָה has the sense *videre cum delectatione*, only when it is construed with ܒ. The [want of] form and beauty in the Messiah is not to be referred so much to his corporeal figure as to his whole appearance in a state of abasement. Calvin says:<sup>a</sup> “These things ought to be understood not solely of the person of Christ, who was despised by the world and at length condemned to an ignominious death ; but of his whole kingdom, in which there was to the eyes of men no form, no splendour, no magnificence.” In the history of the church, is repeated the history of its founder. As in the latter, so in the former, the way to glory and happiness is through humiliation and suffering.

VERSE 3. *He was despised and the most abject of all men, a man of suffering and familiar with disease ; he was as one before whom a man covers his face ; we despised him and esteemed him not.* The prophet passes from the humble condition of the Messiah in general, to his suffering. The phrase חָדַל אִישִׁים is rendered by many interpreters, *for-saken by men*. They appeal to Job xix. 14, where the verb חָדַל is used with reference to friends, who abandon the unfortunate. But חָדַל must, according to this explanation, be passive, whereas it has every where else an active sense. And besides,

<sup>a</sup> “ Non solum de Christi persona haec intelligi debent, qui mundo contemptibilis et ignominiosae tandem morti adjudicatus est, sed de toto regno, cujus nulla in oculis hominum forma, nullus decor, nulla magnificentia fuit.”

Martini remarks very forcibly against this:<sup>a</sup> “In this way the strength of expression, which ought continually to increase, would be diminished; contrary to the usual manner of the Hebrew poets, who are accustomed so to conjoin synonymous words, that the subsequent one may be somewhat stronger than the preceding.” Moreover, the weakness of the sense must be apparent to every one. According to Martini and many others, חָרַל signifies directly, *mean, subjected to reproach, despised*. He supposes, that אִישִׁים belongs as well to נִבְזָה, as to חָרַל, and serves to express the superlative, *the despised and abject of men, for the most despised and most abject among men*.<sup>b</sup> But חָרַל never occurs in the sense ascribed to it. It is the most safe, to compare the word as used in Ps. xxxix. 5, “Lord teach me to know the measure of my days, cause me to know מִה־חָרַל אֲנִי when I shall cease,” scil. to suffer and to live. According to this חָרַל is *that which ceases to do or to be something*. Hence חָרַל אִישִׁים, *the ceasing or failing one of men, he who ceases to be a man, or to be reckoned among men*; equivalent to *the most abject among men*; so that this interpretation agrees with that of Martini so far as the sense is

<sup>a</sup> “Sic vis sermonis, quæ augeri debebat, imminueretur, contra morem Hebraeorum poetarum, qui ita verba synonyma conjungere amant, ut posterius priori paulo sit gravius.”

<sup>b</sup> Comp. Ps. xxii. 7, בְּזוֹי עָם, Prov. xv. 20, כְּסִיל אָדָם. Gesen. Lehrs. p. 692, b.

concerned, but not grammatically. It is confirmed by chap. lii. 14, and the passages there quoted. It was adopted also by Abenezra, who paraphrases the clause, **חַדְלָל לְהַחֲשִׁב עִם אַנְשִׁים**, *desiit hominibus accenseri*, and by most of the ancient translators. So the Seventy, τὸ εἶδος αὐτοῦ ἄτιμον καὶ ἐκλειπὸν παρὰ τοὺς υἱοὺς τῶν ἀνθρώπων. Symmachus, ἐλάχιστος ἀνδρῶν. The Vulgate, *novissimus virorum*. The Syriac ܠܐܝܢܐ ܠܥܒܕܐ.

The words **אִישׁ מִכְּאַבוֹת** mean *a man of sorrows*; he who, as it were, has sufferings as his peculiar property. So in Prov. xxix. 1, **אִישׁ תּוֹכָחוֹת**, *a man of chastisements*, one who is frequently chastised,—who has chastisements, as it were, for his peculiar possession. Symmachus, ἀνὴρ ἐπίπονος.—Most interpreters explain **יָדוּעַ חֲלִי** as signifying, *known, distinguished on account of disease, for afflicted with disease in an uncommon manner*. Martini has it: *Exemplum sive monumentum insigne hominis ignominia injuriisque affecti*. So Symmachus, among the ancient translators, γνωστὸς νόσῳ. But the other meaning is far more appropriate and better adapted to the parallelism, viz. *an acquaintance of disease*, for one who is intimate with disease, one who is connected to disease as it were by the bonds of friendship; corresponding to *a man of sufferings*. The participle **יָדוּעַ** is then taken entirely in its proper sense.<sup>a</sup> So the old translators; though it

<sup>a</sup> Comp. Deut. i. 13, 15. In like manner, the Pual participle in Job xix. 14.

has been falsely presumed that they read the active participle instead of the passive. Sept. εἰδὼς φέρειν μαλαλίαν. Vulg. *sciens infirmitatem*. Syriac, ܠܡܠܝܐ. They only resolve the personification of disease, which lies here at the foundation. As the passive participle may here be taken in its proper signification, there is no occasion for appealing to the circumstance, that it is often used directly for the active participle; *e. g.* אֲחֻזִּי, *tenentes*, Cant. iii. 8, בְּטוּחַ *confidens*, Ps. cxii. 7, זָכוֹר *recordans*, Ps. ciii. 14.<sup>a</sup>

—The word חָלִי, with Hholem here on account of the accent, otherwise חָלִי, denotes not merely a disease produced by ordinary natural causes, but it is used also of *wounds*. Compare 1 Kings xxii. 34; Jer. vi. 7; x. 19. Hence it might also here signify *wounds*. Compare in verse 5, מַחֲלָל, *pierced*. But it is better to understand here disease, and also in what follows, as a figurative designation of severe sufferings of both body and mind. It often has this meaning, as *e. g.* Isa. i. 4—6; Ezek. xxxiii. 10; Ps. ciii. 3. Koppe and Ammon suppose, and not without reason, that the figure is taken from the leprosy, which was not only one of the most terrible diseases, but was also in a special manner regarded as a divine punishment. This will explain many things in what follows.

The words וּבְמַסְתֵּר פָּנִים מִמֶּנּוּ are variously explained. The best mode is that which takes

<sup>a</sup> Compare the examples in Michaelis, *Lumina Syriaca*, § 26.

מִסְתַּר as a substantive, formed from the participle in Hiphil,<sup>a</sup> signifying *concealment*. “He was as a concealment of the face before it,” *i. e.* as a thing or person before whom a man covers his face, because he cannot endure the disgusting sight. In this case, the suffix in מִמֶּנּוּ does not refer to the servant of God, but to the object of comparison. Martini follows this interpretation, except that he connects the clause with the one which follows: *Sicuti rem, a qua faciem avertunt, ita cum fastidio eum spreverimus*. Most interpreters regard מִסְתַּר as a participle in Hiphil, for מִסְתַּר. Against this, however, it must be remarked, that this form with Tseri never occurs in the masculine singular, though sometimes in the feminine singular, and often in the plural; but still only in the later usage, borrowed from the Aramaean dialect.<sup>b</sup>—On the above principle these words have then been explained in various ways.

1. Some render the passage: “He was as one who conceals his face *before us*,” so that the suffix in מִמֶּנּוּ is not to be taken as the suffix of the third person singular, but of the first person plural. So the LXX., Vulgate, Chaldee, Aquila, Jarchi, Van der Palm, and Jahn. Those who render thus, find here either an allusion to the Mosaic law, according to which lepers must cover their faces, Lev. iii. 45; or to the custom of covering the face in mourning, 2 Sam. xv. 30. Ezek. xiv. 17; or to the concealing of the face for shame, Micah iii. 7. But this inter-

<sup>a</sup> Gesenius Lehrgeb. p. 496.<sup>b</sup> Gesen. Lehrs. § 94, 8.

pretation gives a feeble sense. Moreover, it cannot be the object of the whole passage to shew, how the servant of God will demean himself, but how men will regard him and conduct themselves towards him.

2. Others suppose, that the expression is elliptical and stands for **בְּאִשֶּׁר מִמֶּנּוּ מִסְתַּר פָּנָיו**, *as one before whom he covers the face*, i. e. before whom a person covers his face. So Gesenius. But this forced exposition could hardly be justified in a philological point of view.

3. Others translate: *He was as one causing to conceal the face before him*, i. e. he occasioned others to cover their faces before him; the sight of his suffering was so shocking that those who saw him covered their faces. So Rosenmüller, among others, adopting the words of J. H. Michaelis, only with the modification, that he takes the alleged participle **מִסְתַּר** in the neuter: *quod facit, ut alii abscondant faciem*, i. e. *sicuti res tam foeda et abominanda, ut homines eam adspicere dedignati faciem tegant et avertant*. This interpretation undoubtedly deserves the preference among the three which take **מִסְתַּר** as a participle. Still, it is an objection to it, that the verb **סָתַר** in Hiphil never signifies *to cause to conceal*, but always merely *to conceal*: and the phrase **הִסְתִּיר פָּנָיו** often occurs in the sense, *to conceal or cover the face*, but never otherwise.—The form **נִבְּוָה** may be taken either as a participle in Niphal, as in the beginning of the verse, (so also Aquila, Symmachus, Theodotion, *ἡγορευόμενος, διὸ οὐκ ἔλ-*

γισάμεθα αὐτόν, Sept. ἡτιμιάσθη.) or it may be understood as the first person future of Kal. So the Syriac,

ܠܐ ܚܫܒܢܗܘ.—The words לֹא חֲשַׁבְנָהוּ may be translated either, *we esteemed him not*, or, *we esteemed him as nothing*. It is common, in Hebrew, to express the same thing first positively, and then, for the sake of greater energy, negatively.

Ver. 4. Those who have now become believers in the Messiah, acknowledge, in this verse, that they very greatly erred when they despised the servant of God, on account of his humiliation and sufferings.—*But he bore our diseases, and took our pains upon himself, and we regarded him as one afflicted of God, smitten and tormented of God.* The sense is: He from whom we turned away with abhorrence, because we concluded from his sufferings that he had been guilty of some flagrant crime, for the punishment of which God had inflicted this misery upon him, did not bear the punishment of *his own* sins, but of *ours*. The very thing that offended us, not only pertained to the work which God had committed to him, but constituted the most important part of it. The word אָחַז is *particula adversativa, verum, ast.* *He bore, etc.* is a metaphor borrowed from an oppressive burden, which one takes from the shoulders of another and lays upon his own. *Our diseases, our pains*, are the diseases which we must have suffered, the pains which we must have endured. Diseases and pains are a figurative representation of the external and internal sufferings which the Messiah was to undergo in our stead, and there-

by free us from the punishment of sin. The form  $\text{חֲלִיֵּינוּ}$  is the plural  $\text{חֲלִיִּים}$  with the suffix, and would properly be written *plene*  $\text{חֲלִיֵּינוּ}$ .—Some would translate  $\text{נִשָּׂא}$  *abstulit, removit*; but this would be contrary to the whole context and to the parallelism with  $\text{סָבַל}$ . The two members are perfectly synonymous, and differ only in the words. Besides, the verb  $\text{נִשָּׂא}$  elsewhere, when connected with sin, signifies *to bear it or its punishment*. Comp. Ezek. xviii. 19,  $\text{לֹא נִשָּׂא הֵבֶן בַּעֲוֹן הָאָב}$ , *the son shall not bear the sin of the father*. Numb. xiv. 33. Lev. v. 1; xx. 17. Sept.  $\varphi\acute{\epsilon}\gamma\epsilon\iota$ . Symmachus, ἀνέλαβε.

These words are quoted by Matthew (viii. 17) immediately after relating, that Christ had healed many persons of their corporeal infirmities. Modern interpreters have incorrectly drawn from this the conclusion, that Matthew did not at all refer the passage to the vicarious sufferings of Christ. But Matthew is certainly very far from intending to take away the principal reference, by this specific one. Christ was sent with the general design of removing, by a sacrifice of himself, the evil which sin had introduced into the world. This he accomplished, in the first place, when he removed corporeal diseases. In this he pointed also to his principal aim, which was, with the same power, to take away spiritual evil from man, through his vicarious satisfaction. Calvin says :<sup>a</sup>

<sup>a</sup> “Matthaeus hoc vaticinium citat, postquam retulit Christum varios morbos curasse, cum tamen certum sit, ipsum non curandis corporibus, sed animis potius destinatum esse. Nam

“Matthew cites this prophecy, after having related that Christ had cured various diseases; though it is certain, that it was not the object of his mission to heal the body, but rather the mind. For the prophet has in view spiritual maladies. But in the miracles which Christ wrought for the cure of the body, he gave, as it were, a specimen of that salvation which he brings to our souls; and therefore Matthew transferred to the symbol, that which was in accordance with the reality itself.”—That Matthew was far from denying the spiritual application of our passage, appears from c. xx. 28, ἡ γλῶσῃ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἅντι πολλῶν. Comp. ver. 10.

The word נִגַּע contains in itself the subordinate idea, *smitten of God*, and therefore there is no need of supplying אֵלֹהִים from the following member. Comp. Ps. lxxiii. 14. So the leprosy, which was regarded as a divine punishment, was called κατ' ἐξοχὴν, נִגַּע. Many interpreters, as Jerome, directly explain נִגַּע as meaning *leprosus*. So also the ancient Jews who derived from this passage the notion that the Messiah would be afflicted with the leprosy.<sup>a</sup> But there is no ground for this specific application. Theo-

de spiritualibus languoribus intelligit propheta. Sed in miraculis, quae sanandis corporibus edidit Christus, specimen prae-buit salutis, quam animis nostris affert, ideoque Matthaeus ad symbolum transfert, quod ipsi rei et veritati conveniebat.”

<sup>a</sup> Comp. in the Talmud the tract *Sanhedrin*, cap. xi. Also the book *Jalkut* on Isaiah c. lx.

dotion translates aptly, *μεμαστοργωμένος*, *tormented with severe suffering*.<sup>a</sup>

In the phrase *מִכָּה אֱלֹהִים*, *one smitten of God*, the genitive designates the efficient cause, as it often does elsewhere. The form *מִכָּה* is the construct state, the absolute state being *מִכָּה*. The latter is found in some manuscripts, and many Romish theologians<sup>b</sup> were formerly prepossessed in its favour upon doctrinal grounds, because the passage would then contain a testimony for the divinity of the Messiah, *a smitten God*. The verb *נָכָה* is used to denote divine punishments in general, but especially the infliction of diseases. Num. xiv. 12. Deut. xxviii. 22. —We must supply, after all these three words, the idea, *on account of his own sins*. It was indeed true that God inflicted sufferings upon the Messiah; and the error was only in respect to the design of this infliction. The inference from great suffering to great guilt, was very common with the Hebrews. This arose from a misapprehension of the theocratic doctrine of retribution; inasmuch as they erroneously transferred the law of visible retribution, by which all events respecting the covenant people were determined, to

<sup>a</sup> See the equivalent expression of Aeschylus, *πληγῇ*; *Θεῶ μίστιγι*, in *Septem adv. Thebas*. Comp. Eccus. xxx. 14; xl. 9. Luke vii. 21. See also, in Martini on the passage, examples from Arabic writers, who likewise regard suffering as a scourge or lash inflicted from God.

<sup>b</sup> Bellarminus *de Verb. d.* II. 2. Galatinus, et alii.

the cases of individuals ; without reflecting, that God might, according to his wise and holy designs, bring sufferings upon an innocent man, even without any preceding guilt.

Verse 5. *And he was pierced for our iniquities, and was bruised for our sins ; he was punished, that we might have peace, and by his wounds, we are healed.*—

The prophet here again includes himself with others, not by way of rhetorical figure, but from a consciousness of his sinfulness and need of redemption. The

word **מַחֲלֵל** is the Poal participle of the verb **חָלַל** *to wound, to pierce*. **בְּ** signifies, *on account of*. The

verb **דָּבַח** *to bruise, to crush in pieces*, is used figu-

ratively to denote the most severe internal and external sufferings. Sept. aptly, *μεμαλάκισται*. Aquila,

*συνετρίβη*. The phrase **מוֹסַר שְׁלוֹמֵנוּ** properly

meant *the punishment of our peace*, i. e. the punishment by which peace, salvation, and happiness were obtained for us, and by which our reconciliation with God was effected. The word **מוֹסַר** has indeed else-

where the sense also of *a chastising with words* ; but here the whole context in which severe sufferings are the prominent subject, and the parallelism, both require us to understand it as meaning *chastisement by deed*.

This is favoured moreover by the use of **עָלֵינוּ**, which signifies, that the punishment lay as an oppressive burden upon the sufferer. Hence we see the incorrectness of the interpretation adopted by a certain theological school, which, in order to remove from the

passage the doctrine of Christ's vicarious satisfaction; translates : " The instruction for our peace is in him," i. e. information how we may again become reconciled with God is to be obtained through him.<sup>a</sup> The word כּוֹסֶר has moreover the subordinate idea of a punishment, which may serve as a warning to others.

The noun חֲבֵרָה, *wound, stripe*, is here a collective. The form נִרְפָּא is the praeter of Niphal, and properly signifies, *it is healed to us*, or *healing has happened to us*. This construction may be explained by a slight modification of the meaning of רָפָא, *to heal*, i. q. *to impart healing*. In a similar manner we may explain the construction, in ver. 11, of הִצְדִּיק with ל, *to justify*, i. q. *to impart justification*. As suffering and the punishment of sin are frequently represented under the figure of disease, so deliverance from suffering and from the punishment of sin, is often represented under the figure of healing. Comp. c. xix. 22. Jer. viii. 22 ; xxx. 17.

Verse 6. We have here the reason which induced the Messiah to take upon himself such severe sufferings; it was the miserable condition of mankind estranged from God, who were by his sufferings to be brought into a state of reconciliation with God. — *We all like sheep were going astray, we turned each to his own way ; but Jehovah cast upon him the*

<sup>a</sup> Compare Hassenkamp, Briefe über wichtige Wahrheiten der Religion, (Letters on the important truths of Religion), Duisburg 1794. Th. II. p. 161, sqq.

*sins of us all.*—The sense is thus given by Calvin:<sup>a</sup> “In order to fix the benefit of Christ’s death the more firmly in the minds of men, he shows how necessary that healing was, which he had before mentioned.—There is here an elegant antithesis. In ourselves we are scattered abroad, in Christ we are brought together; by nature we are wandering away and rushing to destruction, in Christ we find the way which leads us to the gate of safety; our sins sink us down, but they are transferred to Christ, and by him we are disburdened.” The prophet represents the miserable condition of mankind, while alienated from God and sunk in sin and error, under the figure of sheep without a shepherd, which are exposed undefended to every danger. Theodoret remarks:<sup>b</sup> “Neither are the sins of all alike, nor is there merely one kind of error. For the Egyptians have one kind of idols, the Phenicians another, the Greeks a third, and the Scythians still another. But, although the modes of error are various, we have all, in like

<sup>a</sup> “Ut melius infigat animis hominum beneficium mortis Christi, ostendit, quam necessaria sit ista sanatio, cujus prius mentionem fecit.—Est hic elegans antithesis. Nam in nobis dissipati sumus, in Christo collecti; aberramus natura atque in exitium praecipites agimur, in Christo viam reperimus, qua ad salutis portam ducamur; obruunt nos scelera nostra, at transferuntur in Christum, a quo exoneramur.”

<sup>b</sup> Οὐτε γὰρ ἴσα πάντων τὰ πλημμελήματα, οὐδὲ εἷς ὁ τρόπος, ἀλλὰ γὰρ τὰ Αἰγυπτίων εἰδωλα καὶ ἄλλα τὰ Φοινίκων, καὶ τὰ Ἑλλήνων ἕτερα καὶ ἄλλα τῶν Σκυθῶν· ἀλλ’ ὅμως, εἰ καὶ διάφοροι τῆς πλάνης οἱ τρόποι, πάντες ὁμοίως τὸν ἕντα Θεὸν καταλειποῦσιν, ἐκκειμεν προβάτοις πλανωμένοις καὶ προκειμένοις τῇς λύκοις.

manner, abandoned the true God, and resemble sheep going astray and exposed to wolves."

The form **כְּצֹאֵן**, contracted from **כְּהֶצֵאֵן**, does not properly signify, *like a flock*, but *like THE flock*. The article is not superfluous here, as it might seem. It is employed, among other uses, "when only individuals of a species are spoken of; but such individuals, as are clearly understood by the hearer to be definite in that species, from the circumstances of the discourse or the connection of the words.<sup>a</sup> *We wandered like the flock*, i. e. we wandered like a wandering flock, a flock which had no shepherd. This signification of the article was noticed also by Kimchi. Comp. 1 Pet. ii. 25, ἡτε γὰρ ὡς πρὸβατα πλανώμενα. In general, the figure of a flock without a shepherd is used to designate, at one time, the moral degradation, at another, the misery, of mankind while estranged from God. Comp. Ezek. xxxiv. 5. Matt. ix. 36.

*We turned each to his own way*, etc. As a lonely wanderer pursues his way in sadness and exposed to numerous dangers, so we were going on through life alone, neither led by God nor united with brethren by his love. Augusti says:<sup>b</sup> "Each acted alone, he lived for himself, not for the common cause; there was no common spirit." This is correct, if taken in the deeper sense; it is a common union with God that alone can unite us to one another; without this, there is nothing but self-will, caprice, and discord.—

<sup>a</sup> Ewald Grammatik, p. 567.

<sup>b</sup> Exeg. Handbuch.

The verb **עָפַר** with **בְּ** has sometimes the general signification, *to strike against some one, to hit him*; and again it means, *to strike against some one in a hostile manner, to assault him*. According to Kimchi and others, punishment is here described as an assaulting enemy. They take the word in the latter signification and translate, *hostiliter in eum irruere jussit*. Yet we may very well stop at the general idea, *he let it fall upon him*. The sense is, Jehovah let him bear, alone, the sufferings which we should have borne as a punishment for our sins. So Symmachus, *κύριος δὲ καταντῆσαι ἐποίησεν εἰς αὐτὸν τὴν ἀνομίαν πάντων ἡμῶν*. The Vulgate, *posuit in eo iniquitatem omnium nostrum*. The word **עָפַר** here, as often elsewhere, includes also the idea of *punishment for sin*. The prevalent impression among the Hebrews, of an intimate connection between sin and punishment, virtue and prosperity, has also stamped itself upon the language, and both ideas are often expressed by the same words.

VERSE 7. The prophet, in ver. 2, had commenced the description of the Messiah's sufferings; but had interrupted it in verses 4—6, in order to point out the cause of these severe sufferings. Here he again resumes his description, and exhibits to our view the perfect meekness and patience of the great servant of God under his afflictions.—*He was abused, but he endured patiently and opened not his mouth; as a lamb which is brought to the slaughter, and as a sheep which is dumb before its shearers, he opened not his mouth*. The words **נִגַּשׁ וְהוּא נִעְנֶה** are vari-

ously explained. The verb שִׁנֵּה usually signifies, *to urge, to drive*, and is used particularly with respect to a *rigorous exaction of debts*. The first and more general signification is adopted by Van der Palm and an anonymous writer,<sup>a</sup> and according to them, שִׁנֵּה means, *he was demanded*, and they translate: "They (the Jews) unanimously demanded his death, and lo, he suffered!" Against this, however, is the fact, that the verb שִׁנֵּה never occurs just in the sense of *demanding*, which is quite diverse from that of *urging, driving*.—Others suppose, that there is an allusion to the special signification of demanding a debt. God, who visits the sins of men upon the Messiah, appears (it is said) as a creditor who demands his debt. So Hensler: "God demands the debt, and he, the great and righteous, suffers." So Kuinöl, and also Jahn: *ille exactionem sustinuit v. solutio iniquitatum ab eo exacta fuit*. This explanation has indeed much to recommend it. The objection urged by Martini, that the metaphorical signification of the verb is unauthorized, is not valid; for it is very common to represent the punishment of sin under the figure of demanding a debt.<sup>b</sup> But still there is another interpretation adopted by Martini, Gesenius, and others, which seems to deserve the preference. According to this, the verb שִׁנֵּה is taken in the sig-

<sup>a</sup> In der Bibliothek v. Theol. Letterkunde.

<sup>b</sup> Compare the Commentators on Matt. vi. 12; Luc. xiii. 4; Buxtorf. Lex. Chald. s. v. שִׁנֵּה und שִׁנֵּה.

nification, *to abuse to afflict*. The participle נֹגֵשׁ is frequently used of those who abuse and afflict others. The praeter itself in Niphal occurs with a like sense, in 1 Sam. xiv. 24, יְהִישׁ יִשְׂרָאֵל נֹגֵשׁ, *Israelitae afflicti erant illo die*. The pronoun וְהוּא has given interpreters trouble. Gesenius renders the clause: "He was abused, even he who was besides afflicted." In this case, וְהוּא is supposed to correspond to the Latin *isque*, נֶעֱנָה to denote the usual depressed condition of the Messiah, and נֹגֵשׁ, the additional ill treatment which he received. "Already afflicted with disease and suffering, he must suffer still further abuse." To this it may be objected, that the assumed distinction between עָנָה and נֹגֵשׁ can hardly be established. And besides, the verb עָנָה too is used to signify *severe ill treatment*. Comp. *e. g.* Gen. xvi. 6; Ex. xxii. 22; Ps. cv. 18. We obtain a far more appropriate sense, if, with Jahn and Steudel, we translate the sentence, *idem tamen vexari se patiebatur*. This sense is also expressed by Symmachus, πρὸς ὅσον ἐχθρὸν καὶ ἀντιπρὸς ἐπὶ πόνον, and also by the Vulgate, *oblatus est quia ipse voluit*. The verb עָנָה has consequently in Niphal the secondary signification of *patient suffering*, which is found also in the adjectives עָנִי and עָנָה. Besides, the conjugation Niphal in general, has often a reflexive meaning. So in verse 12, נִמְנָה,

to be numbered, with the secondary idea of *causing one's self to be numbered*. Ewald<sup>a</sup> supposes the reflexive signification to be the original one in Niphal; which, however, may still be justly doubted. Another circumstance particularly favourable to this interpretation is, that thus the *patience* of the Messiah under his suffering is described in this clause, as well as in all the remaining part of the verse.

The relative **אֲשֶׁר** is to be supplied after **כִּשְׁה**. Comp. Jer. xi. 19, "I was as a lamb that is brought to the slaughter."—Gesenius, after the example of Luther, refers the second **וְלֹא יִפְתַּח פִּי** to the lamb. This, however, is not admissible, because **יִפְתַּח**, of the masculine gender, will not agree with the feminine **רַחֵל**, and must therefore be referred back to the more remote subject, **שֶׁה**. And besides, such a repetition has a peculiar charm, and not unfrequently occurs. Thus in Judges v. 16, the words **לְפִלְגֹת רְאוּבֵן גְּדוֹלִים חֲקָרִי לֵב** are repeated, and in such a manner, that the repetition is not useless, but gives a certain emphasis to the discourse. With a similar emphasis we find **יִצְעָקִי עָלָהּ** in Gen. xlix. 4. Such repetitions often occur also in the second part of Isaiah. In general, repetition in Hebrew serves to give energy and prominence to an idea.<sup>b</sup> The Seventy also refer the expression to the servant

<sup>a</sup> Gramm. p. 191.

<sup>b</sup> Comp. Ewald, l. c. p. 636.

of God, οὕτως οὐκ ἀνοίγει τὸ στόμα. With reference to this passage, John the Baptist calls Christ *the Lamb of God*, John i. 29; Comp. 1 Peter i. 18, 19; Acts viii. 32, 35. In sense also the passage in 1 Peter ii. 23 agrees with what is here said; ὅς λοιδορούμενος οὐκ ἀντιλοιδόρει, πάσχων οὐκ ὑπείλει, παρξεδίδου δὲ τῷ κρίνοντι δικαίως. Christ did indeed open his mouth, but not to threaten, not to rebuke, but only to glorify God, to attest his love, to pray for his enemies.

Verse 8. Sense: A violent death terminated the sufferings which he took upon himself for the sins of the people.—*By oppression and a judicial sentence he was dragged to punishment; (yet who can declare his posterity?) he was torn away from the land of the living for the sins of my people, upon whom the punishment should have fallen.*—The word עָצַר properly signifies *a shutting up, confinement*, then, *violent oppression*. The noun מִשְׁפָּט means *judgment, judicial decision*; then, as determined by the connection, *sentence to punishment*, as in Jer. i. 16; 2 Kings xxv. 6; and *punishment itself*, as in Deut. xxi. 22; Ezek. v. 8; Jer. xlviii. 1. It never has directly the sense of *suffering*, which Gesenius ascribes to it. The most correct view, and the one which is adopted by many interpreters, as Döderlein, Kuinöl, and others, is, that the terms *oppression* and *judgment* are here employed by way of Hendiadys, to denote an oppressive, unjust, judicial procedure. So in 1 Kings xix. 12, *silence and a voice*, for *a low voice*. Jer. xxix. 11, *futurity and hope*, for *a hopeful futurity*.<sup>a</sup> The verb לָקַח

<sup>a</sup> Gesen. Lehrs. p. 854.

occurs with the sense of *a violent carrying away to punishment* in 1 Kings xx. 33. Prov. xxiv. 11, and of *a violent taking away in general* in Ezek. xxii. 25. Similar verbs are also used in Arabic to express the idea of a violent carrying away to death or to captivity.<sup>a</sup> Consequently, לָקַח, *he was dragged away to punishment*.—*Judicii violentia ad supplicium rapitur*; so Döderlein and Dathe. Yet, with Rosenmüller and others, we may translate, *He was taken away*, scil. from this life, as is said in the second hemistich. Comp. Ezek. xxxiii. 4, 6. This explanation is indeed more favoured by the parallelism than the former.

The older interpreters, for the most part, refer the preceding words to the exaltation of the Messiah. They take מִן not as causative, but in the sense of *from*; and render the verb לָקַח either *to exempt, to free*, or, *to take up, to take away*, viz. to God. So the Vulgate, *de angustia et judicio sublatus est*. Jerome on the passage has it, *de tribulatione atque judicio ad patrem victor ascendit*. J. H. Michaelis, *exemptus et ad dextram majestatis assumptus est*. The interpretation of Gesenius is similar; “death at last delivered him from his distresses.” This is borrowed from Martini, who paraphrases thus: *exantlatis cruciatibus et diris animam efflavit*. But this explanation is opposed by the whole context. It would make the words, even here, refer to the better condition of the Messiah, whereas the description of this first commences with

<sup>a</sup> Comp. examples in Martini, p. 79.

ver. 10. That the words must mean a violent death, is evident from ver. 9, where it is said that the wicked, not satisfied with his being murdered, endeavoured to insult him even in his death. And, moreover, even admitting that in some places לָקַח does not signify a violent death; yet, in the present instance, the parallel member, “he was torn away from the land of the living,” shows that we must here understand it in that sense, or at least as denoting a procedure which causes violent death. Consequently מֵן must here designate the *causa efficiens*, the efficient cause, as it does in מִפְּשַׁע, and several times elsewhere in this section, as e. g. in ver. 5.

The words which follow are difficult, וְאֶת־דִּוְרוֹ מִי יִשׁוּחֶהָ. The verb שׁוּחַ or שִׁיחַ signifies (1) *to reflect*, and (2) *to relate, to announce*. The most prevalent interpretations are as follows.

1. Many, as Luther, Calvin, Vitranga, and others, translate: “Who will express the length of his life?” *i.e.* who can define the duration of his future life? There is no ground for objecting to this, as many have done, that the prophet would in this case anticipate himself, because the annunciation of the Messiah’s glory first commences with ver. 10. For, according to every interpretation, the words here stand out of the connection, and contain an incidental idea, which must be put in a parenthesis. There is more weight in the remark, that the word דִּוְרוֹ is never used to denote *length of life*.

2. After the example of Storr, others, as Döderlein, Dathe, Martini, Rosenmüller, and Gesenius, explain thus: "Who of his contemporaries will consider," or "did consider?" According to them, אֶת־דִּיּוֹרֵי is so be regarded as the accusative absolute, equivalent to the nominative absolute, *quod attinet æquales ei homines*. To this there are the following objections; (a) "That אֶת can never designate the subject; for this would be directly contrary to its origin and nature. The examples which are alleged in support of such a use, show rather that אֶת, according to the meaning of the writer, was employed as a designation of the object; and the cases which are certain and correct, must here be carefully separated from the few real deviations."<sup>a</sup> But granting that this assertion is not in its full extent true; (for even Ewald himself must admit, that the later less exact writers sometimes used אֶת to denote the subject;) still so much as this must at least be conceded, that in most cases where אֶת is usually understood to be a designation of the subject, it is really a designation of the object. Hence it follows, that we ought not so absolutely, nor without an urgent necessity, to understand this particle as a sign of the subject. (b) According to this exposition we must suppose a hard ellipsis: "Who of his contemporaries considered," scil. the true cause of his death? Gesenius indeed, after the example of Martini, endeavours to get over this dif-

<sup>a</sup> Ewald, Gramm. p. 596.

ficulty, by connecting these words with what follows :<sup>a</sup>  
 “ Who of his contemporaries considered, that he would be taken away from the land of the living for the sins of my people ?” But this would destroy the evident parallelism between **לִקְחָהּ** and **בְּגֵזַר מֵאֶרֶץ חַיִּים**.

3. Lowth, Van der Palm, and others, translate :  
 “ Who of all his contemporaries spoke ?” *i. e.* there was no one among all his contemporaries who uttered a word in his defence. The first objection brought against the preceding interpretation, may also among others be urged against this.

4. Le Clerc translates : “ *Vitae ejus in his terris praestantiam, quis est qui pro dignitate laudare possit.*” Against this it may be remarked, that **דָּוָר** never signifies *manner of life*.

5. Others translate, and this appears to be the best interpretation : “ Who can express his kindred, the number of his posterity ?” So also the Sept. **τὴν γενεὰν αὐτοῦ τίς διηγήσεται**. In like manner Kimchi : *quis dicturus esset ejus generationem tam magnam fore ?* The prophet, as it were hastening on before himself, points, by an incidental remark, from the deepest humiliation of the Messiah to this exaltation. The word **דָּוָר**, *generation, race*, is frequently used to signify *posterity* ; *e. g.* Lev. xxiii. 43. For the sense here, compare **יִרְאֶה זָרַע** in verse 10. It has been objected that the verb **שָׁנָה**, when used in the sense

<sup>a</sup> “ Hominum istius ætatis quis est, qui ad animum revocet mortem adeo ipsam virum illum non propter sua ipsius crimina, sed propter populi mei scelera subiisse.” Martini.

of *reflecting* and *speaking*, is connected with **בְּ**. But this objection is not valid ; (compare the remarks above on chap. lii. 15;) particularly since verbs entirely similar are construed both with **בְּ** and with the accusative. *E. g.* the verb **הִתְהַלַּךְ** is synonymous with **שָׁלַח**, stands in parallelism with it in Ps. lxxvii. 13; cxliii. 5, and has moreover nearly all its significations in common with it.<sup>a</sup> The verb **הִתְהַלַּךְ** is usually construed with **בְּ**; but in Ps. ii. 1, and Isa. xxxiii. 18, it occurs with the accusative.

The particle **כִּי** is here not causal, but merely connects what precedes with what follows. So not unfrequently, as *e. g.* in 1 Sam. ii. 21, **כִּי פָקַד יְהוָה**, **אֶת־הַנְּהַר**, “and Jehovah visited Hannah.” Ezra x. 1, **כִּי בָכוּ הָעָם**, “and the people wept.”<sup>b</sup>—The verb **נִגְזַר**, properly *to be cut off, to be torn away*, never occurs in the sense of *a peaceful and natural death*, not even in the passages quoted as examples of such a meaning, viz. Ps. lxxxviii. 6, and Lament. iii. 54; but it always denotes *a violent premature death*. This figurative expression seems to be employed here, with reference to the previous figure of a *shoot* or *sprout*, introduced in verse 2.—Paulus, following the example of many of the older interpreters,

<sup>a</sup> Comp. Gesenius Lex. under **הִתְהַלַּךְ**.

<sup>b</sup> Comp. Noldii Concordant. Partic. p. 395. No. 6.

incorrectly concludes from the word עֲמִי in the last member of the verse, that Jehovah here again speaks. But Jehovah is not again introduced as speaking until verse 11. The expression, *for the sins of my people*, is nothing more than, *for our sins*. The speaker does not put himself in opposition to *his people*, but he includes himself with them.—The word לְמוֹ, a poetic form for לְהוֹם, must be referred to the collective noun עַם. The relative אֲשֶׁר is to be supplied before נִגַע, thus: “For the sins of my people, to whom punishment,” scil. was determined or belonged. Many interpreters understand the suffix in לְמוֹ as singular, and translate: “For the sins of my people punishment has fallen upon him.” Gesenius and Rosenmüller, on the contrary, after the example of Abenezra and Abarbanel, maintain that לְמוֹ can never be singular. They translate, “For the sins of my people is punishment to *them*,” and hence conclude, that the subject of the passage cannot be a single individual, but must be a collective. But Jahn, on the other hand, very aptly remarks:<sup>a</sup> “The discourse would be too abrupt, if, in what precedes and what follows, the servant of God was addressed in the singular number, and now in this single intermediate sentence there was a sudden

<sup>a</sup> “Nimis abruptus esset sermo, si in praecedentibus et subsequentibus in singulari numero compellaret dei servum, nunc in hac unica intermedia sententia subito verteretur in pluralem.”

change to the plural.” And even admitting that the assertion with respect to לְמֹ is correct, still no argument can be derived from this clause against the Messianic interpretation; for as Gesenius himself must concede, no objection could arise against the correctness of the former exposition, according to which לְמֹ is taken as plural. But the assertion itself is not correct. “Although מֹ is properly plural, yet it has gradually lost its etymology and its signification, and is used also, though seldom, for the masculine singular. That it has this improper usage cannot be denied. In all probability it is singular in Job xx. 23; xxvii. 23, where the whole connexion of ten or twenty verses, in which the singular is constantly used, favours this opinion. But the following cases are certain, viz. Isa. liii. 8, where the connexion exhibits the singular only and exclusively; xlv. 15, where the plural is not at all adapted to the sense, and the poet himself in the same connexion, ver. 17, explains לְמֹ by לִי; Ps. xi. 7, where *his countenance* can refer only to God. Habakkuk, in chap. iii. 4, explains the לְמֹ of Deut. xxxiii. 2 by לִי.”<sup>a</sup> In Ethiopic also, the suffix מֹ, which usually designates the plural, is sometimes used likewise as singular. *E. g.* Luke ii. 4; John xix. 27; Acts i. 20.<sup>b</sup> The Seventy translate לְמֹ by εἰς θάνατον, probably because they regarded it as an abbreviation

<sup>a</sup> Ewald, *Grammatik*, p. 365.

<sup>b</sup> Comp. Ludov. de Dieu *Oratio de convitiis in Judaeos*,—ad calcem *Observat. miscel.* Leovard. 1714, p. 56.

for לָמוֹת. Many interpreters have erroneously followed them.

Verse 9. *They appointed for him among the wicked his grave (but he was with a rich man after his death;) although he had done no unrighteous deed, and there was no guile in his mouth.* Sense: Not satisfied with his sufferings and his death, they intended to insult him, the innocent and the righteous even in his death, by interring his corpse among criminals. It is then incidentally remarked, that this design was not accomplished. Christ was interred by Joseph of Arimathea, who is called, as here עֲשִׂיר, so in Matt. xxvii. 57, ἀνδρῶνος πλοῦσιος. This exposition has, after Cappell, been supported by many interpreters, particularly by Pfeiffer,<sup>a</sup> Dathe,<sup>b</sup> Jahn, and Van der Palm. According to this, the verb נָתַן is here to be taken in the sense of *determining, appointing*, a signification which it often takes from the context. Comp. *e. g.* c. lv. 4. Gen. xv. 18, where the verb נָתַן denotes determination and purpose, Jer. i. 4. Verbs frequently also have an inchoative meaning,<sup>c</sup> as *I give*, equivalent to *I design to give*.<sup>d</sup> Indeed Abenezra says, *Textus dicit*,

<sup>a</sup> *Honor divitis Christo cum impiis sepeliendo in morte obtinens*, ad Es. 53, 9. Erl. 1762.

<sup>b</sup> Ad Glassii *Philologiam Sacram*, T. I. p. 180.

<sup>c</sup> See examples in Iken on the passage in the *Bibl. Haganu*. II. p. 245.—Glassius *Philol. S.* III. Tract 3, Can. 7, 8.

<sup>d</sup> Yet we may with Iken translate: “They prepared for him a grave.” The verb נָתַן often signifies, *facere ut quid sit*. Comp. examples in Iken, l. c. p. 247, sq.

*Et dedit scil. in cogitatione sua.*<sup>a</sup> The form יָתַן either stands as an impersonal verb, *he gave*, for *some one gave*; (comp. Ps. lxxii. 15. Eccl. ii. 21;) or the subject must be supplied from the foregoing noun עַמִּי, *my people appointed*. Others supply the word *Jehovah* as the subject, and render יָתַן, *he appointed*, equivalent to *he seemed to give*. *Et dedit sepulchrum ejus cum maleficis (ut videbatur fore) at, etc.* The sense then would be, One would naturally suppose that he who died as a criminal, would also be buried as a criminal. But this interpretation is encumbered with many difficulties. The אֶת before רָשָׁעִים is not a sign of the accusative, but the preposition *cum*, *with*. The objection of Rosenmüller, that this particle after the verb נָתַן always serves as a designation of the accusative, has but little weight. For the verb נָתַן in this respect stands on a level with all other active verbs; and that אֶת after them not unfrequently has the sense of *cum*, is evident from examples like Gen. xliii. 32; xv. 18, etc.<sup>b</sup> Criminals, רָשָׁעִים, received among the Hebrews a disgraceful burial. So Josephus:<sup>c</sup> “Let him who blasphemes God be stoned and then hanged for a day, and let him have a disgraceful and obscure burial.” Mai-

<sup>a</sup> והכתיב אמר יתן על מהשבתו.

<sup>b</sup> Comp. Iken on the passage.

<sup>c</sup> Antiq. IV. 8, 6. Ὁ δὲ βλασφημήσας θεὸν καταλεισθείς κομμάσθω δι' ἡμέρας, καὶ ἀτίμως καὶ ἀφανῶς διατίσθω.

monides remarks :<sup>a</sup> “ Those who are condemned to death by a judicial tribunal, are not interred in the sepulchres of their ancestors, but two places of burial are appointed for them by the court, one for those stoned and burned, another for those beheaded and strangled.” As now the prophet had said in the preceding verse, that the Messiah would die a violent death like a criminal ; so he here adds, that a burial also was appointed for him, or, according to Iken’s interpretation, was prepared for him, in common with the executed criminals. “ The prophet,” says Iken, “ being under the influence of the Spirit, sees those to whom this charge was committed, engaged with their utmost efforts in making all necessary preparations, that they might bury the dead body of the Saviour in a disgraceful manner ; and what he thus sees, he communicates to his readers by saying : *They prepared his grave with criminals.* How vivid, how perspicuous.”<sup>b</sup>

The ׀ in וְאֵת is adversative—BUT he was *with a rich man in his death*, where *he was* must be supplied. The plural מוֹתִים is used instead of the singular, as in Ezek. xxviii. 8, 10. So also in many other words ;

<sup>a</sup> In Iken l. c. “ Interfecti a domo judicii nequaquam sepeliuntur in sepulchris majorum suorum, sed duo sepulchreta a domo judicii ordinata sunt pro iisdem, unum pro lapidatis et combustis, alterum pro decollatis atque strangulatis.”

<sup>b</sup> “ Videt propheta, spiritu agitatus, eos, quibus cura haec incumberebat omni nisu jam occupatos, ut cuncta pararent, mortuumque servatorem inhoneste sepelirent, et quod videt lectoribus suis enarraturus ait : Pararant cum maleficis sepulchrum ejus. Quam vive, quam perspicue !”

as in Job xxi. 32, *he is borne to the graves, for the grave*. Such a use of the plural for the singular is peculiarly frequent in poetry. Examples are furnished in the grammars of Gesenius and Ewald.<sup>a</sup> Paulus, Gesenius, and Rosenmüller, after the example of Abarbanel and Rabbi Lipmann, would prove from this plural that the subject of this prophecy must be a collective one. But in that case, not the *noun* but the *suffix* ought to be plural. The expression בְּמוֹתָיו means AFTER *his death*. This is demanded by the parallelism with קִבְּרוֹ. For the use of בְּ in the sense of *after*, see e. g. Isa. xvi. 14, “*in* three years,” for *after* three years; Lev. xi. 31, “every one who touches them *in* their death,” for every one who touches them *after* they are dead.<sup>b</sup> The objection is thus removed, which has often been urged against our interpretation, that in his death Jesus was with transgressors; in the grave, with a rich man.

The particle עַל here signifies *although*; comp. Job xvi. 17, עַל לֹא הָמָס בְּכַפִּי, *quamvis non sit injuria in manibus meis*. So also in Job x. 7; xxxiv. 6; Jer. ii. 34. It does not refer to the second member, standing in a parenthesis, but to the first. Most interpreters who follow this exposition understand עַל in the sense of *because*, and refer it to the second member of the verse. But to this it may be objected, first, that the second member cannot be appropriate

<sup>a</sup> Gesen. Lehrgeb. p. 665. Ewald, Gramm. p. 326.

<sup>b</sup> See many other examples in Noldii *Concordant. Partic.* p. 157. No. 20, and in Rosenmüller on the passage.

here, except it be taken, like **וְאֶת־דָּוִד מִי יְשׁוּחָהּ** in the preceding verse, as a parenthesis, in which the prophet as it were anticipates himself. For this verse belongs to the description of the Messiah's sufferings, which is still continued; and the description of his reward first commences with the following verse. Secondly, it would give a very weak sense to say: "The servant of God is buried with a rich man, *because* he was perfectly righteous."

*He had done no unrighteous deed, etc.* He had sinned neither in word nor in deed, a poetic enumeration for the purpose of expressing his entire innocence. In accordance with this passage, Peter says, ὅς ἀμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὐζέσθη δόλος ἐν τῷ στήματι αὐτοῦ. 1 Pet. ii. 22.

The arguments which Martini, Rosenmüller, and Gesenius, after the example of Iken,<sup>a</sup> have brought against this interpretation of the whole verse, so far as they merit attention, we have already refuted in establishing this exposition. Arguments like the following refute themselves; viz. (a) that **וְהָיָה** or **וְהָיָה** ought not to be wanting after **עָשָׂה**,<sup>b</sup> though they are in fact omitted in numberless instances; (b) that the expression, *he was with a rich man after his death*, cannot mean so much as *he was interred with a rich man*, notwithstanding prophetic poetry allows infinitely bolder expressions than this, and the clearness of historic prose cannot be demanded of prophecy; (c)

<sup>a</sup> L. c. p. 272, sq.

<sup>b</sup> Comp on the contrary Glassius iii. 3, Can. 56.

that the grave and death are here put in opposition, and clearly distinguished from each other; whereas it is the fact rather, that the two stand in a parallelism with each other, and hence there is no reason why we should not understand the true rendering of בְּמוֹתָיו to be, *after his death*, in which case, the Hysteron-proteron urged particularly by Iken, disappears; (d) finally, that a prophecy so definite is contrary to the analogy of prophecies, as they do not usually have so specific a reference. This has already been sufficiently refuted, by what was brought forward in the general introduction.

Let us now direct our attention to the more recent expositions of this verse.

1. Gesenius, after the example of many others, interprets: "They gave to him his grave with the ungodly, and with a wicked one in his death," scil. they gave to him his grave. According to this interpretation, the word עִשְׂיָר must mean *a wicked person*.<sup>a</sup> Many endeavour to show that it has this sense, by a comparison of the Arabic عاثر, *stumbling*. But that this word means *sinning*, in the sense assumed, is very doubtful. Castell indeed gives this signification, but he has not succeeded in supporting it by examples. What Rosenmüller alleges, after Martini, does not prove the point. And besides, the sense of *criminality* does not occur in the other derivatives of the verb

<sup>a</sup> So Rabbi Jona in Salomoh B. Melech on the passage. Also Calvin, as likewise Luther in a marginal gloss: "A rich man, one who gives himself to the pursuit of wealth, i. e. an ungodly man." Lakemacher *Obs. Phil. VIII.* 5. 5.

عشر. In addition to this, it is contrary to a fundamental principle with respect to the comparison of dialects, to endeavour, without an urgent necessity, to obtain in this way in a solitary passage, and for a word of so frequent occurrence, a new meaning,—one which is not connected with the others that are certain. Gesenius himself remarks against this comparison: “I have some scruple about applying this word, since it is not otherwise, in point of etymology, at all related to the Hebrew עֲשִׂי.” Several interpreters, as Luther, Calvin, and finally Gesenius, would deduce the sense of *ungodly* from the Hebrew usage itself. Now it is certainly true, that the words in Hebrew which denote power and wealth, often have the secondary idea of *haughty arrogance and violence*; as *vice versa*, the words which signify poverty and weakness, stand also for *innocence*. But that the word עֲשִׂי, *a rich man*, can signify directly *an ungodly man*, thus setting aside entirely its principal idea, has by no means been proved, and is in itself altogether improbable.<sup>a</sup> In the passage of Job, c. xxvii. 19, to which an appeal is made, the secondary idea of *haughtiness and crime* is indicated with sufficient distinctness by the connection, and the principal idea of wealth still remains. But here, on the contrary, the principal idea would so completely disappear, that we could not at all translate, *a rich ungodly man*. And besides, the singular עֲשִׂי shows that the word

<sup>a</sup> Comp. on the contrary, Iken, l. c. p. 267, sq.

is not to be taken as in a parallelism with the plural **רָשָׁעִים**. But if, notwithstanding these difficulties, this interpretation is still adhered to, yet the verse would contain nothing that could militate against the Messianic exposition. We need only translate: *They appointed for him among criminals his grave, and with the ungodly when he was dead.*

2. Martini translates:<sup>a</sup> “They prepared for him a sepulchre with the wicked, a sepulchral tumulus with the violent, though he had done violence to no man, and had been without guile.” According to this, the **ב** in **בְּמוֹתָיו** must be regarded as a radical, and not as a servile; and **בְּמוֹת** *hillock* is equivalent to *tumulus*. Abenezra and Oecolampadius adopted also this interpretation, and it has since received the approbation of Zuingli, Schindler, Drusius, Iken, Lowth, Kuinöl, Ammon, and many others. But the following objections lie against it. (a) That the first Kamets in **בְּמֶה** is impure (as if from a verb **בִּים**) and therefore it can never be changed into Sheva.<sup>b</sup> The form with a suffix is **בְּמוֹתֵימוֹ**, Deut. xxxii. 29, and in the construct state, **בְּמוֹת יַעַר**, Micah iii. 12. (b) But even if we admit here a change of vowels, (for which however there is no sufficient reason,) after the example of three of De Rossi’s manuscripts,

<sup>a</sup> “Pararunt illi sepulchrum cum scelestis, tumulum sepulchralem cum violentis, quanquam ille vim nemini intulerat et a fraude fuerat alienus.”

<sup>b</sup> Gesenius, *Lehrg.* p. 594.

still it is an objection to this interpretation, that the noun **בְּמוֹת**, which occurs also as singular, never has the sense of a sepulchral *tumulus*; and indeed such a meaning would have little analogy with the usual significations of the word. For **בְּמוֹת** does not mean a *mound* of earth, such as it was usual to throw up over a grave, but *a hill, an eminence*.

3. Rosenmüller translates: "He left to the ungodly his burial, and to the wicked he committed it, after he was dead." But to this exposition there are many objections. What adaptation has the phrase, *he left, he committed*, to the phrase *although he had done no unrighteous deed*? which last evidently demands that what precedes should have respect to some injury inflicted. How can it be said of a person who is already dead, that he *committed*, entrusted, his burial? How could the heathen, who are (according to Rosenmüller) still speaking in this verse, call themselves **רָשָׁעִים**? Moreover, the noun **קֶבֶר** never signifies the *act* of interment, but always the *place*. Finally, the same arguments are valid against this interpretation, which we have adduced against the first one above examined.

Verse 10. With this verse commences the description of the exaltation of the Servant of God. The sense is: All the suffering described, is sent by Jehovah upon his servant, and will terminate with his exaltation and the establishment of the divine kingdom on the earth.—*But it pleased Jehovah, to bruise him; he hath subjected him to disease* [inflicted se-

vere suffering upon him.] *When he has brought a sin-offering, he shall behold a posterity, he shall prolong his days, and the purpose of Jehovah shall prosper through him.* According to Van der Palm, this verse is connected with the preceding. He was innocent; why then was he so tormented and plagued? For this reason, that it was the will of Jehovah; not because the Lord was too weak to rescue him from the hands of his enemies. And what was the ground of this will? That he should bring a voluntary sin-offering, should redeem mankind by his sufferings. The form **יָכֹאֵן** is infin. Piel. Before the verb **יַחֲלִי** the copula is wanting. The suffix is to be supplied from the preceding verb **יָכֹאֵן**. The verb **יַחֲלִי** signifies, as we have already shown, not merely *to make sick*, but also *plaga letali aliquem afficere, to inflict a mortal wound upon any one*. But here, disease and wounding are only a figure to express the severe suffering sent from Jehovah upon the Messiah. Comp. ver. 3 and 4. The form **יַחֲלִי** stands for **יַחֲלִי**. This form,<sup>a</sup> which is seldom in Hebrew, is in Aramaean the usual one.<sup>b</sup> The ground of this variation of form in Hebrew, appears to lie in the not unfrequent interchange of verbs **לָה** and **לָא**.<sup>c</sup> That such an interchange takes place in the particular verb **יַחֲלִי**, is shown by the future **יַחֲלִי**, 2 Chron. xvi. 12, and by the derivative **יַחֲלִי**. The in-

<sup>a</sup> Comp. Josh. xiv. 8.<sup>b</sup> Gesenius, Lehrs. 432.<sup>c</sup> Gesenius, l. c. p. 418. No. 8.

terpretation of the first member, given above, is easy and unconstrained. Not so that of others, as Martini and Gesenius, who translate: *It pleased Jehovah to make his wound diseased*, for, *to wound him severely*. This supposes that רָכַאֵן stands for רָכַאֵן, with Daghesh forte euphonic,<sup>a</sup> or as the infinitive *nominascens* in Piel; and that the Praeter רָחַלִּי stands for the infinitive with ל. There is indeed some plausibility given to this exposition by the passage in Micah vi. 13, where: “I make thy wound diseased,” stands for, “I inflict upon thee a mortal wound.” Comp. Nahum iii. 19.—Before the last member, Jahn supplies וַיֹּאמֶר (which is indeed not unfrequently left out) and supposes that from thence onward Jehovah speaks. But, as in the last member, Jehovah is still spoken of in the third person, (חֲפִץ יְהוָה) it is better to assume that the prophet still proceeds with his discourse, and that Jehovah is first introduced as speaking in ver. 11 and 12, and confirming what had been said by the prophet.—The form תִּשִּׁים is to be taken as third pers. fem. and to be connected with נָפֶשׁ. The verb שׁוּם is often synonymous with נָתַן; comp. the Lexicons. The substantive נָפֶשׁ, as is known, often stands like the Arabic نَفْس, for the personal pronoun. *When his soul offers*, i. e. *when HE offers*. It is unnecessary to give the verb שִׁים, as some interpreters do,

<sup>a</sup> Gesenius, *Lehrg.* p. 33.

the intransitive sense, *to place*, or *present one's self*; or to assume, with others, an ellipsis, אִם תִּשֶׂה נַפְשִׁי for אִם תִּשֶׂה נַפְשִׁי אֶת־נַפְשִׁי; which is opposed by the fact that we cannot say of the soul, that it brings the soul for a sin offering, even if examples, otherwise satisfactory, could be adduced for the ellipsis of נַפֶּשׁ. Nor is it necessary with others even to translate: *When thou shalt have placed, regarded, his soul as a sin-offering*, as an address to Jehovah, who in this and the preceding verses is always spoken of in the third person. The fact that the Messiah shall not only be the priest who presents the sin-offering, but also the offering itself, does not indeed lie in the mere expression itself, in this place; nor is this necessary, since it is already sufficiently evident from what precedes. The word חַטָּאת signifies *guilt*, *error*, and then *sin-offering*.<sup>a</sup> As by the typical offerings, which were presented by the typical priests, purity was again obtained and the offence was expiated as to the external theocracy, while there was also a reference to the great future offering: so the prophet here announces that by the antitypical offering, which the antitypical and only true priest<sup>b</sup> should bring, purity and the forgiveness of sins should be obtained as to the internal theocracy. Here also, according to the usual custom of the prophets, things of the new dispensation are described under figures borrowed from things of the old. With an allusion to this passage, Paul says in 2 Cor. v. 21, *God has made*

<sup>a</sup> Comp. Jahn Archäologie, Th. III. § 100, and § 102.

<sup>b</sup> Comp. c. liii. 15.

*Christ to be sin* (ἁμαρτία) i. e. a sin offering, *that we might be righteous before God*. So also in Rom. viii. 3, *God has sent Christ for sin* (περὶ ἁμαρτίας) as a sin offering, and Christ is called, in Rom. iii. 25. 1 John ii. 2, 4—10, ἱλασμός, ἱλαστήριον, propitiatory sacrifice, for all sins. Comp. Heb. ix. 14, ὃς ἑαυτὸν προσήνεγκεν ἁμωμον τῷ θεῷ. Divested of figure, the sense is as follows: When he has voluntarily given himself up to bitter suffering and a sanguinary death, in order, by atoning for our sins, to obtain for us forgiveness and righteousness.—The particle ὃν is here in the usual sense *when*, not as Rosenmüller explains it, *postquam*. The passages which he, after the example of Noldius,<sup>a</sup> adduces for this, are not appropriate, either because the verb in them is not as here in the future, but in the praeter;<sup>b</sup> or because the signification, *postquam*, depends only upon an incorrect interpretation.<sup>c</sup> In the description of the rewards which the servant of God shall obtain for the accomplishment of the work committed to him, the lower must again serve as a figure to designate the higher. Long life and a numerous train of descendants are regarded by the Hebrews as the greatest prosperity, as a theocratic blessing and a reward of piety. In a higher and spiritual sense, this reward will be bestowed upon the Messiah. The Seventy,<sup>d</sup> the Vulgate,<sup>e</sup> and Lowth, would connect together the two members יְרֵאָה זָרַע and יָרֵךְ יָמִים; but they are far more appropriate,

<sup>a</sup> Concord. Part. sub voce, No. 11.

<sup>b</sup> Amos vii. 2.

<sup>c</sup> Job xiv. 14.

<sup>d</sup> Ἡ ψυχὴ ὑμῶν ὀψεται σπέρμ αμαρτήριον.

<sup>e</sup> “Posteritatem videbit longævam.

when separated from each other ; יֵאָרִיךְ יָמָיו, *he shall make his days long, for, he shall live long* : יֵרָאֶה זָרַע, *he shall see his seed, for, he shall enjoy a numerous posterity*. This posterity (רִירוֹן ver. 8) is no other than the many and the mighty whom God has allotted (ver. 12) as a possession to the Messiah, who were to be sanctified by him (c. lii. 15) and to be justified through him (ver. 11); those, the punishment of whose sins he took upon himself (ver. 5), and for whom he interceded with God (ver. 12). The natural relation between father and son is often transferred to spiritual relations. The prophets bore the name of *father*—their disciples, the name of *sons of the prophets*, 1 Kings ii. 35. In a higher sense believers, spiritually begotten of God, obedient to him, as being his dutiful children, and as it were composing his family, are called the posterity of God, or of the Messiah. Ps. xxii. 31, “The seed who shall serve him shall be reckoned to the Lord as his posterity,” i. e. the followers of the Messiah shall be regarded as the kindred of God, as his children. Ps. cx. 3. Gen. vi. 2, where the worshippers of God are designated by בְּנֵי-הָאֱלֹהִים. Even to the present time Christians are in the East called مِلَادُ الْمَسِيحِ, *the kindred or family of the Messiah*.<sup>a</sup>—According to Martini, יֵצֵלֶה in the last member should not designate the future, but the past. He translates : *Jehovae enim mandata felicissime executus est*. But without

<sup>a</sup> Comp. Schulz b. Paulus in der Sammlung der Reisen Th. VII. p. 49.

reason. The prophet here describes the reward which the Messiah is to receive. This consists in the circumstance, that the concerns, the cause of God, religion and its extension, shall be promoted by him, which is in fact synonymous with: "He shall behold a posterity."

Verse 11. Jehovah is again introduced as speaking.—*Because of the labour of his soul, he shall behold, he shall satisfy himself; by his knowledge shall he, the righteous one, my servant, justify many and shall bear their sins.*—The preposition מֵן in מַעֲמָלוֹ indicates the *causa efficiens*. The Vulgate translates correctly: *Pro eo, quod laboravit anima ejus*. Others: Free from the suffering of his soul, or *after* the suffering of his soul. But it suits the connection better, that here, as in the foregoing verse, the suffering should be adduced as the cause of the glorification. The noun עָמַל has both the idea of *labour* and of *suffering*.—After the verb יִרְאֶה the object is wanting. Michaelis: "From his oppressive labour he shall again look up with joy." But there is no certain proof for this meaning of the verb יִרְאֶה; and, moreover, יִשְׁבֵּעַ is then not exactly appropriate. The ellipsis is differently supplied by different interpreters; some would understand טוֹב *good*; others זֶרַע. But it is most direct and obvious, to supply *the fruits and rewards of his suffering*, which were announced in the preceding verse. The verbs יִרְאֶה and יִשְׁבֵּעַ are also combined in various ways. Some apply here the He-

brew *usus loquendi*, according to which two verbs are employed, where other languages put a verb with an adjective or an adverb ; thus, *he will see himself satisfied*.

Rosenmüller supplies בִּאֲשֶׁר between the two verbs ; but this gives a weak sense. The correct view becomes evident from the remark, overlooked by almost all interpreters, that the figure of a husbandman lies at the foundation. He cultivates his field with labour and care, then with delight first beholds the ripe fruits, then gathers them in and satiates himself upon them ; he sowed in tears, and now reaps in joy. Hence then it appears, that the two verbs must be separated, and that there is a kind of climax in them. Clericus:<sup>a</sup>

“ Here is a tacit comparion ; as the husbandman, having gathered a copious harvest, is satiated with the fruit of his toil ; so the Messiah, after having ascended into heaven, shall feed his soul upon the wonderful success of the gospel.” Yet many interpreters connect the following בְּרַעְתּוֹ with this first member.

Among these, Martini refers the suffix in בְּרַעְתּוֹ to Jehovah ; and takes רַעַת יְהוָה in the sense of *piety, fear of God*. He then explains the clause : *Pietatis suae largissimos fructus percipiat*. But to this it is one objection among others, that the suffix must necessarily refer to the Messiah, as he only is spoken of in the third person ; whereas Jehovah is introduced

<sup>a</sup> “ Hic latet comparatio : quemadmodum agricola collecta copiosa messe fructu laboris sui satiatur, sic Messias animum suum successu miro Evangelii, postquam in coelum ascenderit, pascet.”

as himself speaking (עֲבָדִי). Jahn, somewhat better, understands the suffix passively: *Saturabitur cognitione sui, i. e. fruetur illa beatitudine abunde, ut permulti eum agnoscant celsissimum benefactorem.* But this interpretation also is forced, and the word בְּרַעְתּוֹ is without doubt to be connected, in conformity to the accents, with what follows. The expression, בְּרַעְתּוֹ, is variously understood. The form רַעַת is the Infinitive of יָרַע. But Participles and Infinitives in connection with suffixes, may be regarded either as parts of the verb, or also as nouns. In the first case the pronoun denotes the *object* of the action; in the last, the *subject*; in the former it is in the accusative; in the latter, in the genitive.<sup>a</sup> Many interpreters understand the suffix here subjectively. So Gesenius: "By his wisdom." This is opposed by the fact, that not the wisdom but the expiatory suffering of the Messiah, as we shall see in the explanation of the word הַצְדִּיק, is to be the effective cause of justification. Others: "By his religion." But on the contrary, the word רַעַת alone does not designate *religion, piety*, but only in the phrase רַעַת יְהוָה; and this not *objective*, but *subjective* religion, which is not here appropriate. Others: "By his doctrine;" scil. by the doctrine of his suffering and the expiation thereby effected. This explanation will indeed admit of our taking the verb הַצְדִּיק in the right sense; but it is an objection, that רַעַת as a noun never means

<sup>a</sup> See examples in Gesenius, *Lehrg.* p. 299.

doctrine, but always only *knowledge, discretion, understanding*. We are hence under the necessity of taking the suffix objectively, or passively. By his knowledge, i. e. by their knowledge of him, by their becoming acquainted with him. This is the condition on which the righteousness obtained by the Messiah may be appropriated by them. So J. H. Michaelis ;<sup>a</sup> *Per scientiam sui,*<sup>b</sup> *non qua ipse cognoscit, sed qua vera fide et fiducia ipse tanquam propitiator cognoscitur.* John xvii. 3. Rom. iii. 22, 25. Van der Palm :<sup>c</sup> “By his knowledge, that is, by the knowledge of him, by knowing him, on the ground of his mission and by virtue of his merits.”

The verb קִנְיָן is taken by Gesenius in the sense *to bring to the true religion, to convert*, comparing Dan. xii. 4. But קִנְיָן is explained by the following parallel member : “He will bear their sins.” Hence it must be translated, *justify* ; and be referred to the deliverance from the penalties of sin effected by the sufferings of the servant of God. The forensic sense, *significatio forensis*, is the prevailing one in Niphal of the verb קִנְיָן. Comp. e. g. v. 23. The whole context shows, that the discourse here respects justification, in the proper sense, and not merely instruction. The Messiah is described throughout the whole section, not as a teacher, but

<sup>a</sup> In the Bibl. Hal.

<sup>b</sup> Clericus, *cognitione sui*.

<sup>c</sup> “Door zijne Kennntnis, dat is door de Kennntnis van hem, door hem te kennen, in den aard zijner zending en de Kracht zijner verdiensten.”

as a priest, who has presented himself as a voluntary sin-offering, in order to deliver us from punishment. This is favoured also by the construction with לְ, and finally by the position of צַדִּיק. The construction of the verb with לְ explains itself by a certain modification of the idea which the verb conveys; thus הִצַּדִּיק with the acc. *justificare, to justify*; with לְ, *justitiam affere, to impart justification to some one*. The verb הִרְגָה exhibits a similar modification, as 2 Sam. iii. 30, הִרְגוּ לְאַבְנֵר, *mortem intulerunt Abnero, they inflicted death upon Abner*. So הִנִּיחַ, with the accusative, *to cause to rest*; with לְ, *to grant rest*; הוֹשִׁיעַ, *to deliver*, but with לְ, *to grant deliverance*.<sup>a</sup>—The words צַדִּיק עַבְדִּי *the righteous one, my servant*, signify *my righteous servant*. The adjective sometimes stands first, when an emphasis falls upon it.<sup>b</sup> Still, however, this observation is not adequate to explain the construction before us,—a fact which interpreters have overlooked. The word צַדִּיק cannot be directly connected, as an epithet, with עַבְדִּי, for this reason, that the former is indefinite, while the latter is made definite by the suffix. But when the substantive has the article, or is rendered definite

<sup>a</sup> Gesenius, Lehrgeb. p. 317.<sup>b</sup> Gesenius, p. 705.

by a suffix or a genitive, the adjective must have the article also.<sup>a</sup> Hence we must assume, that צַדִּיק stands first independently, as supplying the place of a noun. There is a similar construction in Jer. iii. 7, 10, בְּגוֹדָהּ אֲחֹתָהּ, יְהוּדָה, “*the faithless, her sister Judah*, did not convert herself to me.” The prominence of צַדִּיק and its immediate connexion with הַצַּדִּיק, are meant to indicate the close connexion in which the righteousness of the servant of God, (who although perfectly innocent and without sin,<sup>b</sup> yet suffered the punishment of sin,) stands with the justification to be imparted through him. Thus by these words, the verb יִן in chap. lii. 15, is explained; also what is said in verses 3—6 is confirmed, particularly the expression in verse 5, “by his wounds we are healed.”—Martini translates: *Servator legatus meus salvos praestabit multos, i. e. felicitate augebit et ornabit*. But this explanation is as little suited to the context, as it is capable of being justified philologically. The word צַדִּיק cannot signify *Saviour*, nor הַצַּדִּיק to bless.

In the last words of the verse, as in verse 4, sin and its punishment are figuratively represented as a heavy burden. Lam. v. 4. In Arabic, وزر *burden* is a usual name for sin. So اصار *onera*.

<sup>a</sup> Gesenius, p. 704.

<sup>b</sup> Comp. v. 9.

Calvin :<sup>a</sup> “ It is surely a remarkable exchange. Christ justifies men by giving them his righteousness, and, in return, takes upon himself their sins, that he may expiate them.” Jerome :<sup>b</sup> “ And he himself shall bear their iniquities, which they were unable to bear, and by the burden of which they were oppressed.” Many interpreters, as Martini, Hensler, etc. would translate the verb יִסְבֵּל in the praeter : “ He bore or took away their sufferings.” Against this Gesenius justly remarks, that all the preceding and the following futures refer to the state of exaltation.<sup>c</sup> Moreover, in the whole verse, the discourse does not relate to the acquiring of righteousness, (for this was done in the state of humiliation, verses 2—9,) but to the imparting of it ; the subjective condition of which was, in the foregoing member, declared to be the knowledge and perception of the servant of God. In behalf of every one who, after the exaltation of the Messiah, fulfils this condition, the Messiah takes his sins upon himself, *i. e.* he causes his own vicarious obedience to be reckoned to him and imparts to him forgiveness. The expres-

<sup>a</sup> “ Egregia nimirum est permutatio. Christus justificat homines dando ipsis justitiam suam, et vicissim in se suscipit peccata ipsorum, ut ea expiet.”

<sup>b</sup> “ Et iniquitates eorum ipse portabit, quas illi portare non poterant, et quarum pondere opprimebantur.

<sup>c</sup> The expression עֲוֹנָתָם הוּא יִסְבֵּל is evidently synonymous with יִצְדִּיק and cannot well be taken as praeter, on account of the parallelism. Sept. καὶ τὰς ἁμαρτίας αὐτῶν αὐτὸς ἀνείλεν. Symm. ὑπενέγκει.

sion, *he will bear their sins*, is the same as, *he will justify them*, except merely the difference of the figure. Gesenius interprets thus: “He lightens the burden of their sins, scil. by his instruction; he will improve them and thereby procure pardon for them.” But Gesenius here contradicts himself; for in verse 4, he explains נָשָׂא חֲלִי and סָבַל מִכְּאֲבִים of the vicarious satisfaction; and the corresponding חָטָא רַבִּים נָשָׂא and יִפְגִּיעַ in verse 12, must necessarily be explained in the same way. The phrase סָבַל עוֹן moreover does not here mean, *to lighten the burden of sin*, but *to take it entirely upon himself*; and that this can be equivalent to *improving by instruction*, is neither philologically demonstrable, nor reconcileable with the whole context. Compare the remarks on יִצְדִּיק above.

Verse 12. *Therefore will I allot to him the mighty, and he shall distribute the strong as a spoil: as a reward, because he gave up his life unto death, and suffered himself to be numbered with transgressors. And he shall take upon him the sins of many, and shall make intercession for transgressors.* The verb חָלַק has, in Job xxxix. 17, the signification *to allot, to apportion*. So also here, many interpreters very justly give it this sense. Others:<sup>a</sup> “I give him his lot among the mighty;” either equivalent to “I will grant him his place among the

<sup>a</sup> Sept. Διὰ τοῦτο αὐτὸς κληρονομήσει πολλούς. Vulg. Ideo dispersitiam ei plurimos. Chald. Martini, Rosenmüller.

mighty," or, "the mighty shall be a part of the spoil which is to be given him." Of this Martini justly says, *friget utrumque*. Especially, according to the first turn above given, this exposition does not at all accord with the other splendid expressions with which the exaltation of the servant of God is described. Gesenius alleges in its defence, that the fourth member then forms an appropriate antithesis: He who was placed on a level with transgressors, now stands with the mighty and the powerful. But surely the antithesis is much stronger and more beautiful according to the first exposition; *with* transgressors, *over* the many and the powerful.—The word רְבִים can either be rendered *many*, or *the mighty and great*. The latter is recommended by the parallelism with עֲצוּמִים. In either case, it is unnecessary to supply, with Rosenmüller, גְּזִים or עָמִים in connexion with רְבִים and עֲצוּמִים.—The second member is translated by many:<sup>a</sup> "He will divide the spoil with the strong." But a far more forcible and elegant sense is obtained by understanding the particle אֵת not as a preposition, but as the sign of the accusative. "He shall distribute the strong as a spoil," scil. among his companions. This is nothing more nor less than: He shall have them in his power, and be able to do with them as he pleases. Martini:<sup>b</sup> "It is the part of a conqueror to dispose of the booty obtained, and, the best portion of it being reserved for himself,

<sup>a</sup> Gesenius, etc.

<sup>b</sup> "Victoris est de praeda parta disponere, ejusque optima parte sibi vindicata, reliquae inter socios partitionem facere."

to distribute the rest among his companions." Compare Gen. xlix. 27. Exod. xv. 9. Ps. lxviii. 13. Judges v. 30. After the example of Jewish interpreters,<sup>a</sup> some modern ones<sup>b</sup> would borrow from these words a proof against the reference of the prophecy to Christ, who surely did not participate in any worldly triumph. But such a misapprehension of the figurative expression scarcely admits of explanation, otherwise than from doctrinal prejudice. According to the usual custom adopted by the prophets, of representing that which is spiritual under the figure of that which is temporal, the spiritual victory of Christ over those who take upon themselves his gentle yoke, is here announced under the figure of a worldly victory. Martini:<sup>c</sup> "Here is a description of an extensive and splendid empire, expressed by images taken from a human monarch, who, after having conquered a country, takes possession of the sovereignty, and enjoys the spoils which had been won." That the language does not here relate to worldly triumphs, appears, *first*, from the manner, as exhibited above, in which the Messiah arrives at this exaltation. Worldly triumphs are not obtained by the deepest humiliation, by sufferings and death, voluntarily undertaken, and that for the salvation of

<sup>a</sup> Abarbanel: "Hoc in Christum non competit, כי לא עשה מלחמה ולא שלל."

<sup>b</sup> Paulus, Gesenius, etc.

<sup>c</sup> "Inest descriptio amplissimi et splendissimi imperii expressa imaginibus ab imperatore humano, qui terra sub ditionem suam redacta regnum occupat, praedaeque parta potitur repetita."

mankind. *Secondly*, it appears from that which the Messiah in his glorified state, is to do for those who apply to him. He is to sprinkle them with his blood, c. lii. 15; he is to justify them and bear their sins, ver. 11: and he is to stand in the place of sinners, ver. 12; all which surely are not designations of a *worldly* conqueror. The עֲצוּמִים and רְבִים are no other than the people and kings mentioned in c. lii. 15; and the kindred and posterity of the Messiah, in ver. 8 and 10. Similar figurative representations are found in Ps. ii. 8, where Jehovah says to the Messiah: "Ask of me, and I will give thee the heathen for an inheritance and the ends of the world for thy possession." Comp. Isa. xi. 10.

After this, the merits of the servant of God are once more repeated, for the reward of which, God has granted him these great spiritual conquests. In the words הֶעָרָה לַמָּוֶת נַפְשׁוֹ, properly *he has poured out his life to death, or into death*, there is a metaphor taken from slaughtered animals, which with their blood lose their life; for which reason the blood was regarded as the seat of the soul. Compare Gen. ix. 4. Lev. xvii. 11. There is also an allusion to the figure of a victim in verse 10. Compare Ps. cxli. 8, and numerous examples of a similar mode of expression in the Arabic poets.<sup>a</sup> The verb נִמְנָה, *he was numbered*, has here, as we have already seen, in ver. 7, the secondary meaning, *he suffered himself to be numbered*. This is demanded by the context

<sup>a</sup> In Schultens *Ad excerpta Hamasae*, p. 452, and in Martini and Gesenius on the passage.

and by the parallelism with, “He has poured out his life.” The mere fact that the Messiah was numbered with transgressors, was not the ground of his glorification; but that he *voluntarily* suffered himself to be numbered with them. The evangelist Mark quotes this passage, when he relates that Christ was fastened to the cross between thieves, without designing to exhaust the whole sense of the expression by this specific application.

With many interpreters, after the example of the LXX. we must understand the verb יִפְגִּיעַ as referring to the state of humiliation.<sup>a</sup> But the context, in which the discourse relates exclusively to the exaltation, determines the tense of נִשָּׂא to be *aorist* rather than future; and this corresponds to יִסְבֵּל. Compare the remarks on the preceding verse.—The verb פָּגַעַ has in Kal, among other significations, that of *to meet*; in Hiphil, consequently, *to cause to meet*. Then, *to cause something to meet or occur to any one*, (whether petitions or actions, must be determined from the context,) stands for, *to intercede with him*; in like manner as the Greek ἐντυγχάνειν. Most interpreters here falsely understand הַפְּגִיעַ of mere prayer. Martini correctly says:<sup>b</sup> “We must

<sup>a</sup> So also Gesenius, directly in contradiction to the remark made by him on ver. 11, that all the futures in what precedes and what follows, refer to the state of exaltation. If יִפְגִּיעַ should stand for the praeter here, then must יִסְבֵּל also stand for the praeter there.

<sup>b</sup> “Intelligendum est illud auxilium, quod miserias easque

here understand that aid which the Messiah afforded to his friends in the enduring of miseries, and those the most severe and dreadful, and even death itself." The servant of God does not intercede with Jehovah for sinners merely by prayer, as is quite evident from what precedes, but by presenting before God his vicarious suffering and his merits, as the ground for their receiving favour and the forgiveness of their sins. Calvin very happily expresses the idea:<sup>a</sup> "As under the ancient law the priest, who never entered into the holy place without blood, at the same time interceded for the people; so that which was there typified, was in Christ fulfilled. For, in the first place, he offered the sacrifice of his own body and poured out his blood, that he might bear the penalty due to us. Then, to insure the efficacy of the expiation, he performed the office of advocate, and made intercession for all who should by faith embrace this sacrifice." Compare also the following passages: Rom. viii. 34, "Ὁς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Heb. ix. 24, Christ has entered into the sanctuary νῦν ἐμπαυσθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν. 1 John ii. 1. Παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον.

gravissimas et dirissimas mortemque adeo ipsam subeundo Messias popularibus suis praestitit."

<sup>a</sup> "Ut in veteri lege sacerdos, qui nunquam sine sanguine ingrediebatur, simul pro populo intercedebat, ita quod illic adumbratum fuit, in Christo impletum est. Primum enim sacrificium corporis sui obtulit et sanguinen fudit, ut poenam nobis debitam persolveret. Deinde ut valeret expiatio advocati officio functus est, atque intercessit pro omnibus, qui fide hoc sacrificium amplecterentur."

—The word יהוֹנָא indicates, that we are not to regard the last two members as depending upon תִּהְיֶה אִשְׁרָ.

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NOTE. It may perhaps interest the reader, to see the whole of the proposed translation brought together into one view.—ED.

#### TRANSLATION.

Ch. LII. 13. Behold my servant in wisdom shall reign prosperously ;

He shall be high and elevated and very exalted.

14. Like as many were shocked at my servant,

—So disfigured was his countenance that it was no longer the countenance of a man ;

And his form, that it was no more the form of a man,—

15. So shall he sprinkle many heathen nations ;

Kings shall shut their mouths before him ;

For what had not been announced to them they see,

And what they had never heard they perceive.

Ch. LIII. 1. Who then believes our annunciation ?

And the arm of the Lord, to whom is it revealed ?

2. He grew up before him as a sprout,

As a shoot out of a dry soil ;

He had no form nor beauty, that we should look upon him ;

No comely appearance, that we should desire him.

3. He was despised and the most abject of men,  
A man of suffering and familiar with disease ;  
He was as one before whom a man covers his face ;  
We despised him and esteemed him not.
4. But he bore our diseases,  
And took our pains upon himself ;  
And we regarded him as one afflicted of God,  
Smitten and tormented of God.
5. And he was pierced for our iniquities,  
And was bruised for our sins ;  
He was punished that we might have peace,  
And by his wounds we are healed.
6. We all like sheep were gone astray,  
We turned each one to his own way ;  
But Jehovah cast on him the sins of us all.
7. He was abused, but he endured patiently,  
And opened not his mouth ;  
As a lamb which is brought to the slaughter,  
And as a sheep that is dumb before its shearers,  
He opened not his mouth.
8. By oppression and a judicial sentence he was dragged to  
punishment ;  
—Yet who can declare his posterity ?—  
He was torn away from the land of the living for the sins  
of my people,  
Upon whom the punishment should have fallen.
9. They appointed for him among the wicked his grave ;  
—But he was with a rich man after his death ;—  
Although he had done no unrighteous deed,  
And there was no guile in his mouth.
10. But it pleased Jehovah to bruise him,  
He hath subjected him to disease.  
When he has brought a sin-offering,  
He shall behold a posterity,

He shall prolong his days,  
And the purpose of Jehovah shall prosper through him ;

11. Because of the labour of his soul he shall behold ;  
By his knowledge shall he, the righteous one, my servant,  
justify many,  
And shall bear their sins.
12. Therefore will I allot to him the mighty,  
And he shall distribute the strong as a spoil ;  
As a reward, because he gave up his life unto death,  
And suffered himself to be numbered with transgressors.  
And he shall take upon him the sins of many,  
And shall make intercession for transgressors.

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### PART III.

#### ARGUMENTS FOR AND AGAINST THE MESSIANIC INTERPRETATION.

It now remains, *first*, to disprove the arguments against the Messianic interpretation ; *secondly*, to bring forward the arguments in favour of this exposition ; and, *thirdly*, to show that no interpretation other than the Messianic, is admissible.

#### § 1. ARGUMENTS AGAINST THE MESSIANIC INTERPRETATION CONSIDERED.

The arguments against the Messianic interpretation we borrow from Gesenius, who has collected every thing at all plausible, which earlier writers, and especially the Jews, have ever alleged.<sup>a</sup>

<sup>a</sup> A refutation of the arguments employed by Ammon in his *Bibl. Theol.* II. p. 40, sq. may be found in *Jahn*, l. c. p. 63.

I. “ Though there is here a great similarity in the condition of the innocent sufferer to that of Christ, yet there is much also, which will not apply to him.” All that Gesenius here alleges has already been set aside in our exposition ; with this exception only, that according to c. lii. 15, kings are to pay homage to the servant of God *in person*. This, however, refutes itself ; for this passage no more contains any thing of a *personal* kind, than the parallel one in c. xlix. 7. But that kings have bowed their knees before the glorified Messiah, and still continue to do so, who can deny, without casting reproach upon all history ? Thus this argument is as little tenable, as the remark of Abarbanel on ver. 10, from which this argument seems to have been moulded : “ The verb יִרְאֶה denotes *a seeing* which belongs to a man, who is yet alive.”<sup>a</sup>

II. “ The name, *servant of God*, is never employed to designate the Messiah.” Admitting this assertion to be correct, still it would prove nothing. The appellation, *servant of Jehovah*, designates in a more limited sense, as we have already seen, every one who is called to the execution of any divine purpose,—one who stands in a similar relation to God, as those employed in the service of a court, called among the Hebrews עֲבָדִים, do, to earthly kings. Moses is called “ the servant of Jehovah,” Num. xii. 7. Joshua also, Judges ii. 8. Every Israelitish

These arguments are probably now rejected by the author himself.

<sup>a</sup> בְּחַיּוֹ וּבִימּוֹ, *dum adhuc vivit et superstes est.*

king was a servant of Jehovah ; David is not unfrequently so called, *e. g.* Ps. lxxxix. 21. Eliakim bears this name, chap. xxii. 20. The prophet names himself thus, chap. xx. 3. The Jewish people also, in so far as it was destined to maintain the knowledge and worship of the true God, has this name in many passages. It is given to the angels in Job iv. 18, where עֲבָדָיו, *his servants*, stands in parallelism with מַלְאָכָיו, *his messengers*. Nebuchadnezzar himself is called, in Jer. xxv. 9 ; xxvii. 6, a servant of Jehovah, in so far as he was an instrument in the hand of God, though without his own knowledge and will. It is merely incidental, that Cyrus does not bear this name ; all the properties of a servant of God are attributed to him. Thus we can perceive no ground, whatever, why the Messiah, the great messenger of God,<sup>a</sup> he who, having assumed the form of a servant, was obedient to God even unto death<sup>b</sup>, who came, not to do his own will, but the will of him who had sent him,<sup>c</sup> might not receive this appellation ; since he was strictly that which the appellation designates—an appellation, which cannot at all be regarded as the proper name of an individual rank or class, or of an individual person ; but is common to all the servants and instruments of God. In addition to all this, the assertion itself is by no means correct. The Messiah actually bears this name in Zech. iii. 8, a passage which is unanimously explained as referring to the Messiah. “ I will bring

<sup>a</sup> מַלְאָכָיו Mal. iii. 1.<sup>b</sup> Phil. i. 7.<sup>c</sup> John vi. 38.

forward my servant Tsemah (צֶמַח),” says God ; which the Chaldee explains by מְשִׁיחָא וְיִתְגַּלִּי, *Messiam et revelabitur*.<sup>a</sup> He bears this name also, in chap. xlii. 1 ;<sup>b</sup> xlix. 3, 6 ; l. 10 : consequently in nearly all the Messianic predictions in the second part of Isaiah.

III. “ The idea of a suffering and atoning Messiah is foreign to the Old Testament, and even stands in contradiction to its prevailing representations ; even admitting it to have been entertained by some about the time of Christ.” This argument also is borrowed from the Jews. It is sufficiently refuted by what has been said in the general introduction to this work. The argument can never be valid, so long as the authority of Christ holds good in the church ; for he himself says, that all his sufferings were foretold in the writings of the Old Testament, and explains to his disciples the predictions which relate to it. Besides, if the idea of a suffering and atoning Messiah occurred in no other passage of the Old Testament, still this would prove nothing. We cannot justly come to the conclusion *a priori*, that God might not impart to an individual prophet, who showed himself adapted to this very revelation, illumination on a particular subject which he concealed from others. It is indeed true, that in the Messianic predictions, the prophetic and regal office of Christ

<sup>a</sup> Comp. Rosenmüller ad h. l.

<sup>b</sup> Where the Chaldee explains, הוּא עַבְדִּי מְשִׁיחָא.—Kimchi, זוּהוּ מֶלֶךְ הַמְּשִׁיחָא.

is more frequently described, than the sacerdotal. The great mass of the people, who were to be retained by the Messianic predictions in an adherence to Jehovah, even though it were but an external one, were as little capable of comprehending this doctrine, as were even the apostles, previous to the out-pouring of the Spirit; while for the pious, in whose hearts this doctrine found a welcome reception, the intimations given (and which are collected in the place referred to) were sufficient. We here, in addition to chap. l. refer to the passage in chap. xi. 1, which is explained even by Gesenius as relating to the Messiah; where the coming of the Messiah in a state of humiliation, is indicated (as also in liii. 2) by the figure of a slender shoot springing up from the decayed stock of Jesse. But it is difficult to conceive in what the alleged contradiction between the doctrine of the suffering Messiah and the doctrine of the glorified Messiah, can consist. Even if there were a seeming contradiction, still it would be removed by the history of Christ. Indeed, the suffering appears in the prediction before us, as the very condition of the glorification; the latter as a consequence and reward of the former. Even here, too, the Messiah appears as a king, to whom all earthly kings with their people will become subject.—The whole assertion proceeds upon the false idea, that each individual Messianic prediction must contain a full picture of the Messiah; whereas, on the contrary, these various prophecies mutually supply each other, and for the most part exhibit Christ to us, each only in a single point of view.

IV. "In the Messianic exposition, every thing is taken as future ; but this, the language will not admit. The suffering, the being despised, and the death of the servant of God, are here described throughout as past ; for every thing in c. liii. 1—10, is expressed in the *praeter*. The exaltation only appears as future, and is expressed by futures. Thus the writer stands between the suffering and the exaltation, and declares that he who has hitherto suffered, shall hereafter be exalted. The last only is still impending." The answer to this has already been given in the note on c. lii. 13.<sup>a</sup> The position of the prophet is not an historical, but a prophetic one. The prophetic view moreover was not an external one, but an internal ; and the prophets describe events, as they follow one another in this view. That which forms the condition, is expressed in the present or past ; that which forms the consequence is expressed in the future. Compare the general introductory remarks on the second part of Isaiah.<sup>b</sup> As the prophet there took his position in the Babylonish exile, and thence viewed the deliverance as future ; so he here takes his stand between the suffering and the exaltation of the Messiah. From this point, the suffering appears to him as past ; the exaltation, as future. In this way only could he distinguish the condition and the consequence from each other, and exhibit the suffering and the exaltation in their proper relation.<sup>c</sup> *Moreover it is by no means*

<sup>a</sup> See page 210 above.    <sup>b</sup> See *Bibl. Repos.* Vol. i. p. 705, sq.

<sup>c</sup> The ancient translators also have not taken these *praeters* as designating the real past ; but have frequently rendered them

*true, that the prophet always represents the suffering as past, and speaks of it in the praeter.* In some passages he has involuntarily passed from the prophetic position into the historical, and has used the future where he speaks of the suffering. So ver. 7, יִפְתָּח; ver. 8, יִשְׁוּחַ; ver. 10, תִּשָּׂא; and according to the explanation of Gesenius, ver. 12, יִפְגֵּעַ. On the contrary, he makes use of the praeter נִשְׂאָה in ver. 12, with respect to the future state of exaltation.<sup>a</sup> Compare on יִסְבֵּל, ver. 11.

V. “It is perfectly evident, that the servant of God here, is the same person spoken of in the parallel passages, c. xlii. 1—7; xlix. 1—9; l. 4—11; lxi. 1—3. But in these passages there occurs still much more, which cannot be true of Christ.” We here fully agree with our opponents, that the subject of this passage must be one and the same with that of the other passages designated; and we must with them complain of the mischievous inconsistency of those interpreters, who in those passages find the Messiah, but in the present one, a different subject. But we believe it to have been sufficiently demonstrated in our comments on

by futures. So the Seventy ver. 14, ἰκστήσονται—ἀδοξήσιν. Aquila and Theodotion, ver. 2, ἀναβήσεται.

<sup>a</sup> The same thing is found also in the parallel passage c. xlix. 8. Gesenius himself there remarks: “As the deliverance is still impending, the praeters עֲנִיתִי and עֲזַרְתִּי cannot well be otherwise understood than as futures.”

those passages, that all which Gesenius alleges from them as incompatible with the Messianic exposition, either depends upon a false interpretation, which is too literal, and mistakes the figurative character of prophetic language : or else, if what he alleges be correct, it militates still much more against the exposition of Gesenius himself. E. g. how can the fact, that the Messiah is introduced in some of the designated passages as speaking, occasion any difficulty to him, according to whose own exposition likewise a person is introduced as speaking ? and that too not a real, but an imaginary person, the collective body or whole number of the prophets ?

VI. " In what precedes and follows, the prophet speaks of the restoration of the state after the exile. Now it was quite impossible, that a reader of the prophecy at that time, should obtain from it the idea of a Redeemer who was to be expected in remote futurity." But this was not necessary. The only point of importance was, that the prophet and his hearers should, as the condition of their salvation, become acquainted with the future suffering of the great servant of God, and should embrace the future Redeemer with the same love with which we ought now to embrace him after that he has appeared. This was sufficient ; the *when* they needed not to know, as indeed the nature of prophetic vision did not admit of their knowing it. Without detriment to the reality, they might ever suppose that the great event would take place immediately after the deliverance from exile. Indeed, their earnest desire would have been weakened, and their love cooled, had they known the long

distance of time which must first intervene. “ It could little concern a reader at that time, to know what would happen after five hundred years.” This, however, could be said only by one who has no interest in that which others hold most dear, and which forms the central point of their whole life.

Gesenius still further alleges, that by this exposition we rend the passage from its connexion with the whole book ; and that to take the passage as a definite prediction, is contrary to the analogy of all the biblical prophecies, which refer, by a sort of general conjectural anticipation, to the immediate future. But this has already been sufficiently disproved in what precedes, and therefore is here left without more particular notice. It remains only to remark a striking contradiction, which is found on one and the same page.<sup>a</sup> It is first said, that all biblical prophecies refer only to *the nearest future*. Immediately upon this, the author declares that the hope, which he himself also finds expressed in the passage, that the religion of Jehovah will in some future time obtain a splendid triumph over the heathen, has been fulfilled by the prevalence of Christianity ; and he, therefore, does not hesitate, so far as this, to acknowledge in this whole passage a Messianic prediction which has been fulfilled.

## § 2. ARGUMENTS IN FAVOUR OF THE MESSIANIC INTERPRETATION.

We proceed now to adduce the arguments in favour of the Messianic exposition of the passage before

<sup>a</sup> Gesen. Comm. zu Jes. III. p. 164.

us. All the arguments by which a passage generally can be proved to relate to the Messiah,<sup>a</sup> are here combined.

I. The Messianic interpretation is confirmed by the testimony of tradition. The Jews, in more ancient times, unanimously referred this prophecy to the Messiah.<sup>b</sup> The authority of tradition is here so much the greater, because the Messianic interpretation was opposed to the disposition of the people at large; while the origin of the later non-Messianic expositions can be satisfactorily explained, from the mode of thinking prevalent among the people.

II. The quotations of this prophecy in the New Testament serve not only to confirm the fact, that the Messianic interpretation was at that time the prevailing one,<sup>c</sup> but they serve also as an infallible proof, that this interpretation is the correct one. The fact that c. liii. 1, is quoted in John xii. 38, and

<sup>a</sup> See Hengstenberg's "Christologie," Th. I. p. 333.

<sup>b</sup> Compare the history of the interpretation of this passage, p. 183 above. Also J. H. Michaelis ad h. l. in the *Bibl. Hal. Hulsii Theol. Jud.* l. c. Grabe, *Notae ad Spicil. patr.* T. I. p. 362. Hulsii *Nucleus prophetiae*, Lugd. 1683, p. 663, sq. Danz in Meuschenii *N. T. ex Talm. ill.* p. 836, and the writers there quoted. Eisenmenger *Entd. Jud.* P. II. 758. Calov. *Bibl. ill.* II. p. 249, sq. Raym. Martini *Pugio Fidei*, P. II. c. 9, 11, 12, etc. Hornbeck, *c. Jud.* p. 249, 536, etc.

<sup>c</sup> Otherwise it would have been formally justified by the New Testament writers, as is done in the case of Psalms xvi. and cx. with respect to the divine dignity of the Messiah; see Acts ii. 29, sq. 1 Cor. ii. 15; 25, sq. The same is proved also from the expression of John the Baptist, taken from this passage: ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, John i. 29. Comp. Isa. liii. 4, 7, 10.

Rom. x. 16, to account for the unbelief of the greatest part of the people, although it is quoted in the former passage with the formula, *ἵνα πληρωθῇ*, would not, taken by itself, amount to proof. But the passage in Luke xxii. 37, furnishes decided proof. There Christ himself says, that the prophecies which relate to him are about to be accomplished;<sup>a</sup> and therefore the expression, “He was numbered with transgressors,” must also have been fulfilled in him. Comp. Isa. liii. 12. Thus Christ here reckons this prediction among those which have reference to himself; and the prophecy is therefore certainly Messianic, as our Lord could know, and would speak, the truth. When Gesenius alleges, on the contrary, that Mark does not put these words into the mouth of Jesus, but quotes them in his own person and on a later occasion, (Mark xv. 28,) this certainly can prove nothing. Why might not Mark quote, in his own person, an expression referring to Christ, which Christ himself had quoted at an earlier period?

And besides, it certainly would not be a groundless assumption, to maintain, that Christ, in the passages where he says, that he must suffer and die *κατὰ τὰς γραφάς*, had this prophecy especially in view. Indeed, our opponents themselves admit, that if the doctrine of a suffering and atoning Messiah is contained in any passage of the Old Testament, it is in this. In answer to the question of the Ethiopian eunuch,

<sup>a</sup> In this way only can we understand the expression *τὰ περὶ ἐμοῦ τέλος ἔχει*. Comp. Matt. xxvi. 54, where Christ says, he must suffer and die, that the Scripture may be fulfilled.

Of whom does this prophecy treat? Acts viii. 28—35, Philip explains it as referring to Christ, and grounds upon it all his instructions respecting him.—The citation in Matt. viii. 17, has already been quoted in our exposition. After the example of De Wette,<sup>a</sup> Gesenius lays peculiar stress upon the circumstance, that the passage was never used with reference to the propitiatory death of Christ, and maintains, that the quotation in Matt. viii. 17, is repugnant to this.<sup>b</sup> As it regards the latter, we refer to the exposition. The former is not correct. The apostle Peter, in treating of the vicarious satisfaction of Christ, uses the principal passages of this prophecy verbatim.<sup>c</sup> That the apostles do not more frequently cite the prediction where they speak of the propitiatory death of Christ, by no means arises from their not referring to it, but from the circumstance, that it was so familiar to them and to those for whom they wrote, that there was no occasion for a definite citation, a mere allusion being sufficient. This is evident from numerous passages, in which we find allusions to this prophecy, or reminiscences of it.<sup>d</sup> This passage is, as it were, the theme which laid the foundation for the apostolic announcement of the propitiatory death of Jesus. This Gesenius himself concedes, in a passage<sup>e</sup> which stands in striking contradiction to that just now quoted. “The great body of Hebrew readers, who were now

<sup>a</sup> De Morte expi. p. 94.

<sup>b</sup> Gesenius, l. c. p. 163.

<sup>c</sup> 1 Pet. ii. 21—25.

<sup>d</sup> Compare e. g. Mark ix. 12. Rom. iv. 25. 1 Cor. xv. 3. 2 Cor. v. 21. 1 John iii. 5. 1 Pet. i. 19.

<sup>e</sup> L. c. p. 191.

so familiar with the idea of sacrifice and of substitution, must necessarily have so understood the passage; and *it is not to be doubted, that the apostolical representation of the propitiatory death of Christ, rests pre-eminently upon this ground."*

III. There can be no question, that the subject of these predictions must be the same as that of the predictions in c. 42, 49, 50, 61. This is acknowledged by the best interpreters; as Gesenius, Van der Palm, etc. Now, if those passages can refer to no other subject than the Messiah, then all the arguments which favour the application of those predictions to the Messiah, and which we will not here repeat, have the same force in favour of the present passage, and *vice versa*. We may add, moreover, the passage in c. xi. 1, which is explained by Gesenius as referring to the Messiah: וִיצָא חֵטֶר מִגֹּזַע יֵשׁוּ׃ וְנִצַּח מִשְׁרָשָׁיו יִפְרֶה׃ *and there shall come forth a rod from the stem of Jesse, and a branch shall grow from his roots.* This has so striking a similarity to c. lii. 2, that both cannot but be referred to the same subject.

IV. To these external arguments, are to be added the internal evidences, derived from the characteristics ascribed to the subject of the prophecy. Although each individual trait can be pointed out as fulfilled in Christ, yet we will here confine ourselves to those things only, which are exclusively appropriate to him, and which cannot without entire arbitrariness, be referred to any one else. Here belongs, first of all, the doctrine, that by the vicarious suffering of the great

servant of God, mankind are freed from the punishment of sin, reconciled to God, and made righteous. Many have sought, in various ways, to remove this doctrine from the passage. Kimchi remarks : “ We must not suppose that the thing is so in fact, that Israel in exile really bears the sins and diseases of the heathen ; (for this would militate against the justice of God ; ) but that the heathen, when they shall see the splendid redemption of Israel, will pass such a judgment upon it.” It is easy to see, that the argument of Kimchi against the vicarious satisfaction, is an idle one ; for this doctrine would then only militate against the justice of God, when the sufferer did not, as was the case according to the passage, assume his suffering *voluntarily* ; and besides, such *a priori* and dogmatic objections have no weight, since corrupt reason is not in a condition to sit in judgment upon the doctrines of revelation. The manner, too, which Kimchi adopts in getting rid of the argument, is in the highest degree violent, and leaves nothing certain in all the Scriptures.—Several modern interpreters<sup>a</sup> have adopted another method. They are of opinion, that the expressions should be taken only figuratively ; and that we are not in them to look for the doctrine of a vicarious satisfaction for our sins, provided by the justice of God, through the Messiah. According to Martini, all the expressions should announce nothing further than this :<sup>b</sup> “ All those severe calamities, to

<sup>a</sup> Martini ad h. l.—De Wette *De Morte Expiatoria*, p. 22, sq.—In some measure also Umbreit, *Theol. Studien u. Crit.* i. 2, p. 328. But he expresses himself very obscurely.

<sup>b</sup> L. c. p. 60. “ Calamitates illas gravissimas ministro isti

be endured by this divine servant, will be useful and salutary to his people." But it is decisive in favour of the literal interpretation, that the prophet speaks of this subject not merely in a single passage, but is always recurring to it, and always connects the redemption of the people with the suffering of the Messiah, in the relation of effect and cause. Thus he says in c. lii. 15, the Messiah will deliver many of the heathen from their sins; in c. liii. 4, he has taken upon himself our disease and our pains; ver. 5, he was pierced for our iniquities, etc. v. 6, Jehovah has cast upon him the sins of us all; ver. 8, he has borne the punishment which the people should bear; ver. 10, he has presented himself to God as a sin-offering, etc. To this it may still be added, that the expressions, יְיָ in c. lii. 15, and דָּשָׁן in c. liii. 10, are taken from sacrifices; and the suffering and death of the Messiah are represented as effecting an internal reconciliation with God, in the same manner as the death of the victim signified objectively, that outward purity was thereby again restored as to the external theocracy. Indeed, substitution evidently took place in the sacrifices, so far as it respects external theocratic purity, though by no means in reference to internal sanctification; and this might well be done without any prejudice to the divine institution of sacrifices. So much as this is certain, that had the prophet wished to state the doctrine of a vicarious satisfaction, he could not possibly have used

divino perferendas popularibus ejus utiles futuras atque saluta-  
tares."

stronger expressions. No passage of the New Testament upon the propitiatory death of Jesus, is, in point of sentiment, more definite than this; and yet the doctrine of a vicarious satisfaction is found in the New Testament by numerous rationalist interpreters of more modern times;<sup>a</sup> those only excepted who possess so strong a doctrinal prepossession (as Paulus), that they entirely sacrifice exegesis to it. But upon these time has already passed sentence. The arguments are indeed so forcible, that even Rosenmüller,<sup>b</sup> Gesenius, and others, cannot but acknowledge that the doctrine of a vicarious satisfaction is contained in the passage; and Alshech among the Jews does honour to the truth by acknowledging the same.

We will now consider the arguments which De Wette adduces in opposition to the literal interpretation.

1. He appeals to two passages where the word כֶּפֶר, *ransom*, occurs in a figurative sense. The first is Isa. xliii. 3, where Jehovah says, he has given Egypt, Ethiopia, and Seba, as a ransom for the Israelites. We must here entirely agree with De Wette, in opposition to Gesenius, who finds in this passage the doctrine of a vicarious satisfaction.<sup>c</sup> Such

<sup>a</sup> Compare e. g. De Wette Dogmatik, I. § 293, sq.—Bretschneider Dogm. I. § 154, 155.

<sup>b</sup> Gabler's Journal, II. p. 365.

<sup>c</sup> L. c. p. 190. "The divine justice was not yet satisfied by the suffering of the people in exile, and therefore other nations are given up for them." What Gesenius remarks, p. 75, on the passage itself, stands in contradiction with this. Jehovah gives "great, rich, and powerful nations, as Egypt,

a kind of satisfaction here contradicts all the representations of the Old Testament respecting the divine justice, and, as we shall hereafter see, nothing analogous can be brought in support of it. De Wette correctly says:<sup>a</sup> “To illustrate the love of Jehovah towards his people, the prophet compares the lot of the Israelites with that of other nations, who, while the Israelites were liberated from captivity, were reduced under bondage to the Persians; so that it might in a manner be said, that these nations succeeded to the place of the Israelites, and purchased the liberty of the latter with their own.” The second passage is Prov. xxi. 18, כָּפַר לַצְדִּיק רָשָׁע וְתַחַת יְשָׁרִים בּוֹגֵד, *the evil-doer is a ransom for the righteous, and the ungodly for the pious*. This passage, as Gesenius acknowledges, and thereby himself confirms the correctness of the figurative acceptance of Isa. xliii. 3, means nothing more than this: ‘The sufferings which the pious have long endured, are afterwards imposed upon the wicked in their stead; the latter must *as it were* redeem the former.’ But yet, both these passages cannot prove what they are brought forward to prove; for the existence of the doctrine of a vicarious satisfaction in

Ethiopia, and Seba, as a prize to the conqueror, instead of Israel; and *as it were*, a ransom for them.

<sup>a</sup> “Ad amorem Jehovae erga populum suum demonstrandum comparat propheta Israelitarum sortem cum sorte aliorum populorum, qui dum illi captivitate liberarentur, in ditionem Persarum redacti sint, ita ut quasi dici posset hos populos in locum Israelitarum succedere et eorum libertatem sua redimere.”

the prophecy before us, does not rest upon a single expression, which might indeed be explained figuratively, but upon the constant recurrence of the same doctrine under the greatest diversity of expression. Moreover the expression כָּפַר does not occur in passages quoted, in the same manner as does the word אָשַׁם (comp. יָזַח) in this passage ; where this last does not so easily admit of being understood figuratively.

2. “ The prophet is so free from all superstition, that he almost rejects the sacrifices and the whole external worship ; comp. c. lxvi. 3. But one cannot well perceive, what difference there should be between an expiation accomplished by means of animals, and one accomplished by a man.” The prophet in the passage quoted speaks with zeal, as all the prophets do, against the erroneous opinion that sacrifices *ex opere operato* obtain the divine favour and forgiveness of sins ; which is entirely contrary to the original design and the original import of sacrifices. That he need not, on this account, have rejected the doctrine of the vicarious satisfaction, is very evident from the example of the writers of the New Testament, who, with a like mode of thinking as to sacrifices, still taught the doctrine of a vicarious satisfaction ; as was the case also with the whole Christian church. When De Wette compares expiation by means of animals, and expiation by a man, he falsely assumes, that the servant of God was in the view of the prophet a mere man. That which the prophet says of the glorified Messiah, is surely inappropriate to a mere man ; and

that the divine nature of the Messiah was well known to Isaiah, appears also from the other Messianic passages, in which the divine names and attributes are ascribed by him to the Messiah. That a man could make satisfaction for men, would, as we shall hereafter see, be contrary to the doctrinal representations of the Old Testament. Hence also the passage quoted by De Wette, from Micah vi. 6—8, does not at all belong here,—where, to the question of the people, whereby they should appease Jehovah, and whether they should present their own children as a sin-offering, it is replied, Jehovah does not require this, but justice, love, and humility. It is only by virtue of his perfect innocence and righteousness, such as do not exist in any man, that the servant of God cleanses us from sin; and to this very circumstance is attached peculiar importance. Comp. c. ix. 11.

3. De Wette maintains that the prophet cannot have advanced the doctrine of a vicarious satisfaction, because it would be destructive of piety, the promotion of which was an object very dear to his heart. With this *a priori* argument, which proceeded from a want of experience, and which, it is hoped, is no longer regarded as valid by the author himself, we might also prove that the whole Christian church, that the apostles, that Luther, Arndt, and Spener, never held this doctrine.

Thus the doctrine of the vicarious satisfaction is decidedly and clearly contained in this passage. Now, we further find, that in the New Testament the same things are said of Christ, which are here said with respect to the subject of the prediction. It is true

indeed, that Christ, during his life, more rarely expressed himself definitely and clearly with regard to the object of his death and his vicarious satisfaction.<sup>a</sup> The reason was, that the carnally-minded disciples were not prepared to comprehend the doctrine in its true import, before the death of Christ and the communication of the Spirit which depended upon this. On this account, the doctrine is eminently to be reckoned among the many things which Christ had yet to say to the disciples, but which they could not now bear. But after his resurrection, Christ gave his disciples full information on the subject;<sup>b</sup> and it is partly from this and partly from the immediate illumination promised and granted to the apostles, that the copious instructions have flowed which the apostles give us on this point.<sup>c</sup>

We may add, moreover, the specific circumstance presented in verse 9, that the servant of God should be buried with a rich man, Joseph of Arimathea. Any further exhibition of the similarity between the prophecy and the fulfilment, will not here be necessary, since it must be obvious to every one who is acquainted with the New Testament history.

### § 3. ARGUMENTS AGAINST OTHER INTERPRETATIONS.

The positive arguments already adduced in favour of the Messianic exposition, are at the same time so

<sup>a</sup> See however Matt. xx. 23; xxvi. 28. John iii. 14; vi. 51—55; xii. 27, etc.—Compare Bretschneider l. c. § 154.

<sup>b</sup> Compare Luke xxiv. 27.

<sup>c</sup> Compare Storr, *Abhandlung über den Versöhnungstod Jesu*, as Appendix to his *Commentar zum Hebräerbrief*.

many negative ones against every other. It would be a useless waste of time and room, to attempt a refutation of the opinions of those who would refer the prophecy to any individual subject besides the Messiah, from King Uzziah, to the Maccabees ;—opinions which have been adopted only by the authors of them. All these interpreters have been satisfied with seizing hold of some single trait, which is found again in the history of some individual. The rest they have either not at all taken into account, or have endeavoured to set it aside by false and forced explanations. By such a procedure we might find, besides the expositions already alluded to, an innumerable multitude of others. The refutation would therefore become endless ; since it is merely accidental, whether this or that person may not have suggested some individual, who no more belongs here, than a hundred others. It is a circumstance against all these interpretations with reference to distinct individuals, that the latter all appear here as a *deus ex machina*, a mere expedient to get out of difficulty, without our knowing whence they come or whither they go, and without a single reason why the prophet should all at once bring them before us.

There are only three interpretations, which partly by their general prevalence, and partly from their greater plausibility, have a claim to our attention. The first regards the whole Jewish people as the subject of the prophecy ; the second, the pious part of them ; and the third, the collective body of the Hebrew prophets. All three have this in common, that according to them the subject of the prophecy is not

a real, but merely an ideal person, a plurality of individuals, personified as one collective whole.

I. Against the first interpretation, which makes the subject of this prophecy to be the whole Jewish people, we may urge chiefly the following arguments.

1. The Jewish people are indeed sometimes personified as a collective whole, and called עֶבֶר יְהוָה. But, such a personification, carried through a whole paragraph, without the least intimation that the discourse does not relate to a single individual, cannot be confirmed by one analogous example. In verse 3, the subject is termed אִישׁ; in v. 10, a soul is ascribed to him; death and the grave are spoken of with reference to a subject of the singular number. If the prophet designed to be understood, he must have added, at least, some intimation how he was to be understood. Martini appropriately remarks:<sup>a</sup> “ I presume that no example can be adduced, in which the prophets will be found to have spoken of the whole people taken as an individual in a continued allegory, in such a way, that not even the slightest intimation appears to show that the language is not to be referred to an individual, but to the whole nation.” The case is entirely different in the other passages, where the prophet designates the Israelitish people by the term עֶבֶר יְהוָה. In them

<sup>a</sup> “ Vix exemplum afferri posse putaverim, quod prophetae continuata allegoria de populo universo tanquam de singulari persona, ita loquuti fuisse deprehendantur, ut argumenti non ad individuum quoddam, sed ad nationem ipsam referendi, nullum, ne levissimum quidem, vestigium eluceat.”

the prophet prevents all uncertainty, by adding the names **יַעֲקֹב** and **יִשְׂרָאֵל**; compare c. xli. 8, 9; xliv. 1, 2, 21; xlv. 4; xlviii. 20. Moreover, to show that **עַבְדֵּי יְהוָה** is there a collective, he uses, besides the singular, the plural also, when he speaks of or to the Israelites. Comp. e. g. c. xlii. 24, 25; xlviii. 20, 21; xliii. 10—14; xlv. 8. In the passage before us, there is nothing of the kind. To this, it may be added, that an allegory carried out in such a manner, and which, as has already been remarked, is without example in Hebrew literature, would be very weak and inappropriate. Moreover, the very argument of this prophecy, which is of a more grave and sublime character, does not favour this sentiment. Indeed, under such a figure, the prophet could scarcely have painted the whole Jewish nation, most miserable as it was, and exposed to the odium and contempt of all nations, without his discourse often and justly appearing too pompous and frigid.”<sup>a</sup>

2. The subject of this passage assumed his sufferings *voluntarily*;<sup>b</sup> himself *innocent*, he bore the sins of others;<sup>c</sup> his sufferings are the *efficient cause of the*

<sup>a</sup> Porro ipsius hujus oraculi argumentum gravius et sublimius illi sententiae non favet. Sub tali enim imagine propheta vix depingere potuisset nationem totam Judaicam vel miserriam et omnium gentium odio et contemptui expositam, quin oratio saepius tumidius atque frigidius justo videretur.” Hansi.

<sup>b</sup> According to v. 10, the servant of God presents himself as a sin-offering; according to v. 12, he is crowned with glory, because he poured out his life unto death; which the usage of the language permits us to understand only of a voluntary offering up of himself.

<sup>c</sup> Verses 4—6, and v. 9.

*righteousness of the people* ;<sup>a</sup> he suffers *quietly* and *patiently*, not allowing himself to be irritated to bitterness against the authors of his suffering.<sup>b</sup> Of all these four particulars or marks, not one applies to the Israelitish people.

(a) The Israelites did not go into the Babylonish exile *voluntarily*, but were dragged into it by force.

(b) The Jewish people did not suffer *innocently*, but they endured in exile the punishment of their own sins. This had been predicted by Moses as a theocratic judgment ; Lev. xxvi. 14 ; Deut. xxviii. 15 ; xxix. 19 ; xxxii. 1. All the prophets represent it as a theocratic judgment. Jeremiah and Ezekiel repeatedly and continually inculcate the truth, that this punishment will certainly fall upon the people on account of the great vices that were prevalent, especially on account of idolatry. Isaiah, in the second part, often admonishes the Jews, that they were driven into exile by the divine justice, and will be delivered from it only by the divine mercy ; comp. *e. g.* chap. lvi.—lix. especially the penitent confession of the people themselves in the last chapter. If we regard even the immediate occasion of the exile, what is said of the sufferer in verse 9, will not apply to the Israelites : “ He has done no unrighteous deed, and there has been no deceit in his mouth.” The immediate occasion of the exile was the perjured alliance with Egypt against Nebuchadnezzar, which was so strongly censured by Jeremiah.

<sup>a</sup> Verse 7.

<sup>b</sup> Verse 7.

Rosenmüller seeks to remove this difficulty by the remark, that the prophet does not speak in his own person, but introduces the heathen as speaking, who would gladly by this flattery obtain the favour of the Israelites. “When he chides and reproves his people in his own name, he must adopt a manner of speaking different from that which he employs, when he introduces other nations as speaking of them,—nations before hostile to the Hebrew people, but now repenting and desiring to become associated with them.”<sup>a</sup> But this solution is not valid; even if we leave out of view the fact, that the prophet could not without further remark put a speech into the mouth of others, which he did not himself approve; since he could not fail to see, that every one would suppose that he did approve of it. The solution is not valid, because the innocence of the subject is contained not merely in chap. liii. 1—10, which Rosenmüller, after the example of the Jews, ascribes to the heathen; but is asserted likewise in the speech of Jehovah, chap. lii. 13—15, and chap. liii. 11, 12. Only a sufferer who was himself innocent could deliver the heathen from their sins. In verse 11, he is expressly called the righteous; in verse 12, it is mentioned as a meritorious circumstance that he suffered himself to be numbered with malefactors.

(c) The sufferings of the Jewish people cannot be

<sup>a</sup> “*Aliter enim loqui necesse est, ubi suo ipsius nomine suos objurgat et redarguit, aliter ubi alias gentes, antea populo Hebraeo adversarias, sed nunc ad meliorem mentem redeuntes iisque sese associare cupientes de eo dicentes in medium producit.*”

represented as the *efficient cause of the righteousness* of the heathen, as vicarious for them. Their sufferings could not be vicarious, for this reason, that they neither undertook them voluntarily, nor were innocently involved in them ; but suffered them through their own guilt and against their own will. And in general, no example is found in the Old Testament, and from the nature of the case none can be found, in which the sufferings of any man were regarded as vicarious for others. Here we have De Wette on our side. He very correctly remarks,<sup>a</sup> that the doctrine of vicarious satisfaction by man is not found in the Old Testament, nor, according to the doctrines there prevailing, can be.<sup>b</sup> But afterwards, this argument, which goes to favour the Messianic interpretation, he falsely employs against it, as has already been shown. De Wette himself proves, that the Hebrews neither held the doctrine of a vicarious satisfaction by man, nor could hold it. Since therefore it has been proved, that a vicarious satisfaction is taught in Isaiah, he cannot avoid the Messianic exposition.

The first condition of a vicarious satisfaction, which in our passage is represented as such, is the perfect innocence of the suffering subject. He who is himself sinful, cannot assume the punishment due to the sins of others ; but his suffering is either a punishment from the divine justice, or a corrective from the divine mercy. Thus the doctrine of a vicarious satisfaction by man, would stand in direct

<sup>a</sup> L. c. p. 22.

<sup>b</sup> Micah vi 6—8.

contradiction to the doctrine of the Old Testament with respect to the universal sinfulness of mankind ; comp. Gen. vi. 5 ; viii. 21. Job xv. 14—16. Ps. xiv. 3 ; li. 7 ; liii. 4. Prov. xx. 9. The prophets themselves, the best and noblest part of the nation, often include themselves with the people, when they speak of their sinfulness. Isaiah, when he is thought worthy to receive a view of the divine glory, says : “ Wo is me, for I am a man of unclean lips, and dwell amidst a people of unclean lips ;” chap. vi. 5. Moreover, besides the passage in Micah vi. 6—8, that in Ps. xlix. 8—10 speaks most decidedly against a vicarious satisfaction by man : “ None can by any means redeem a brother, nor give to God a ransom for him. So precious is the ransom of their souls, that he must wait forever, even though he should live forever and not see the grave.” This doctrine is opposed also by the passage in Ezek. xviii. 20, “ The soul that sinneth shall die ; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son ; but the righteousness of the righteous shall be upon himself, and the wickedness of the wicked shall be upon himself.” Should any one here, with Kimchi, seek relief by supposing that the prophet merely exhibits the thoughts of the heathen, without approving of them, still he would effect nothing by this supposition ; for the doctrine of vicarious satisfaction is just as much contained in the speech of Jehovah, as in those verses in which the heathen are supposed to be introduced as speaking.

But we must here also enter into an examination

of the passages by which Gesenius<sup>a</sup> endeavours, in opposition to De Wette, to prove, that the doctrine of vicarious satisfaction by man is very widely diffused elsewhere in the Old Testament, and is deeply impressed in the mode of thinking among the Hebrews. How little the passages which he has quoted belong here, has been amply shown by Steudel.<sup>b</sup> These passages are as follows: Exod. xx. 5, "The iniquity of the fathers is visited upon the children." Here, however, the language cannot relate to vicarious satisfaction; because this does not consist in another's being punished together with the guilty, but in the circumstance that he who has committed the sin is thereby entirely freed from punishment,—that another takes this punishment upon himself. But this law had an entirely different object and an entirely different import. The physical impression of physical punishments and rewards, was to be rendered still more forcible by their extension to the posterity of the pious and the wicked. All ancient lawgivers regarded it as necessary to secure the maintenance of their laws by the same means. Cicero says on this subject:<sup>c</sup> "I am not ignorant, how hard it is that the sins of parents should be visited upon their children. But this was wisely provided by the laws, in order that affection for their children

<sup>a</sup> L. c. p. 189, sq.

<sup>b</sup> L. c. i. p. 37, sq.

<sup>c</sup> "Nec vero me fugit, quam sit acerbum, parentum scelera filiorum poenis lui. Sed hoc praeclare legibus comparatum est, ut caritas liberorum amiciores parentes rei publicae redderet." Ep. 12 ad Brutum, ed. Ern. 1774, T. iii. p. 1155.

might render parents better members of the commonwealth." Now if in other states such a law was considered indispensably necessary for attaining the object of the state, we shall find it so much the more tolerable in the theocracy, as the object of the latter was more exalted than that of all other states.—“According to 2 Sam. xxi. 1—14, punishment is executed upon the posterity, when it had not taken place before.” Nearly the same also holds good here. The crime which Saul had perpetrated upon the Gibeonites remained unpunished, and had brought a plague upon the land of the Israelites, who suffered it to remain unpunished. As the proper author of the offence could not be punished, and yet the punishment must be executed in order to preserve the sanctity of the law inviolate among the people; the posterity, who, according to the law referred to, might also be subjected to punishment, were punished; or, the perpetrator was punished in them. It is sometimes inevitable that a part suffers, in order to effect the preservation of the whole; which last could be effected in the theocracy, only by most strictly maintaining the sanctity of the law. Moreover the language here cannot refer to a vicarious satisfaction, because in this transaction, not the perpetrator, but the people who had suffered the deed to go unpunished, were freed from the penalty incurred.—“David’s sin in numbering the people, Jehovah caused to be expiated by a pestilence during three days, and by the death of 7000 men; 2 Sam. xxiv. 10—25.” Here also the narrative has nothing to do with a vicarious satisfaction. The punishment

was not voluntarily assumed, nor did the people suffer innocently ; for even if they had not in this specific case participated in the guilt, still they could not complain of the punishment as being unjust, because on account of their general sinfulness aside from this, no punishment too severe could fall upon them. That David was not exempted from punishment through the punishment of the people, appears from the circumstance, that in verse 17 he prays to God in deep distress, that he would rather punish him and his family. The object of the punishment inflicted upon the people in this case, was to establish the sanctity of the law, and to excite a feeling of awe before the divine justice in a people, who being as yet rude and carnal, must be led and kept in obedience by these external chastisements, because it could not yet be led by love.—“The sin which David committed with Bathsheba was expiated by the death of the child ; 2 Sam. xii. 15—18.” This case does not at all prove what it is brought forward to prove ; for Nathan had already declared to David the forgiveness of the sin (ver. 13) before he announced to him the death of the child. Hence this death cannot be regarded as vicarious. Indeed, the loss of the child was so painful to David himself, (ver. 22) that the suffering surely affected him more than it did the child. The reason why the child must die is given in the narration itself, ver. 14. Had David been permitted to go without punishment, the enemies of the Lord would have accused him of partiality, and would have taken occasion to blaspheme his name. Moreover, the pain of David for the loss

of the child must have added intensity to his pain for the cause of it, the sin which he had committed.—“Because Achan seized upon the consecrated thing, the whole army of Joshua was given over to the enemy, Josh. vii. 1.” Here likewise the whole affair has nothing to do with a vicarious satisfaction; for the delinquent himself was not freed from punishment by the calamity which fell upon the people. On the contrary, he was burned, together with all his property and his family, comp. v. 15, 24. The object in punishing the people, was to excite them to zeal for the extirpation of every crime and every misdemeanour from their midst. The individual will be subjected to a close inspection, when the whole mass of community is made responsible for his actions. It was nothing more than a theocratic punishment, inflicted as a warning.—“Even in the book of Isaiah itself, c. lxxv. 7, sinners are punished also for the sin of their fathers, as well as their own.” That here is no vicarious satisfaction, (which demands the personal innocence of the sufferer as well as the voluntary assumption of the suffering,) appears from the fact, that Jehovah says: “I will recompense *your* transgressions and the transgression of your fathers together.” The sense is no other than the following: Ye, who are so much the more deserving of punishment because ye will not suffer the forbearance of God to lead you to repentance, shall receive in full measure the punishment merited by your ancestors, of whom ye fall no whit short in point of wickedness.—“The passage in Daniel xi. 35, approaches still nearer the one before us. Here the

language relates to the death of the pious as martyrs under religious persecution, and it is said: ‘The pious shall fall, in order to purge them (the others), to purify and sanctify them;’ which can hardly be understood otherwise than of deliverance from the penalty of sin through the death of these martyrs.” But the sense of this passage is evidently no other, than that the example, given by the pious, of self-denial and of firmness in the faith of their fathers,—a firmness not to be shaken even by death itself,—will exert a salutary influence upon the rest of the people and confirm the wavering. Such an influence is confirmed by the history of all religious oppressions.—“Among the Arabians, also, a very common proverbial expression is founded upon this idea, viz. *فداك نفسي*, *my life be thy ransom*; and several that are similar. All this shows at least, that the idea of vicarious satisfaction is very familiar to the Orientals, and hence passed over into the language itself.” What these expressions have to do here, can scarcely be conceived. They signify nothing more, than: Thou art so dear to me, that I would willingly give up the dearest object, even my own life and that of my father, could I thereby rescue thee from impending danger.

The result of our examination is this. Among all the passages brought forward by Gesenius, there is not one which contains the idea of a vicarious satisfaction made by man for man. Moreover, the doctrinal views of the Old Testament entirely exclude this idea. Least of all can we assume a vicarious satisfaction made by the Israelitish people; because,

in them, the essential requisites for this were wanting, viz. innocence and the voluntary assumption of the suffering.

(*d*) The fourth characteristic also of the suffering subject, the entire and devoted *patience* manifested towards the will of God, is not applicable to the Israelitish people. How can it be said of the whole people, that they did not open their mouth in complaint, when their noblest and best members poured out their sadness in complaints and imprecations? Comp. Jer. xx. 7, sq. xv. 10—21. Ps. cxxxvii. 8, 9. Lam. iii. 64—66. Surely the Israelites must have been an entirely different people from what they are described to be by the prophets, and especially by Isaiah himself, if the prophet could bestow this commendation upon them.

3. In this interpretation it has been assumed altogether arbitrarily, that in ver. 1—10 the heathen, or the foreign nations hitherto inimical to the Jews, are introduced as speaking. The heathen are never in this manner introduced as speaking, without some intimation of it in what precedes and follows. And should we be willing not to insist on this point; still, how could these nations, or how could the prophet in their name, say, that it is the burden of *their* sins which lies upon the exiled Jews?

4. In this hypothesis, it is assumed without ground, that the death and burial of the servant of God, is to be referred only to the misfortunes and fall of the Israelitish people. It is true, that in Ezek. c. xxxvii. the carrying away into exile is described under the figure of death; and the deliverance from the same,

" the figure of a resurrection ; compare also Is.

9. But there, everything leads us to take the language merely as figurative ; while here, on the contrary, there is not the least intimation of this kind.

5. This exposition is opposed by the parallel passages, in which the servant of God is clearly distinguished from the people. Compare c. xlii. 6 ; xlix. 5, 6 ; l. 9.

6. According to this hypothesis, many verses must be subjected to a very forced interpretation. So e. g. c. liii. 1.<sup>a</sup> Likewise v. 2, where Rosenmüller explains the words, " He grew up before him as a shoot, and as a root out of a dry soil," after the example of Jarchi : *Priusquam ad hanc magnitudinem ascenderet, gens erat perquam humilis et ascendit e terra sicut surculus.*" But, such a figure would be entirely inappropriate ; since the Israelites were at first prosperous, and did not experience adversity until afterwards. Compare Ps. lxxx. 9. Ezek. xix. 10—13. Jer. ii. 21.<sup>b</sup>

II. We shall not need to dwell so long upon the interpretation, which makes the pious part of the Jewish people the subject of the prophecy. It has much similarity to the hypothesis of the collective body of the prophets, and is met by many of the ar-

<sup>a</sup> Compare the exposition above, p. 328—330.

<sup>b</sup> Compare the refutation of the preceding hypothesis in Origen *contra Celsum* I. 11. § 7, according to the divisions of Mosheim.—Hulsii *Nucleus prophetiae*, Lugd. 1683, p. 672, sq.—Jahn *App. Herm.* II. 40, sq.—Martini, Hansi, Steudel, Keller, etc.

guments immediately to be adduced against that hypothesis. Of the arguments which go to show that the interpretation with reference to the whole Jewish people, is inadmissible, those adduced above under Nos. 1, 2, and 4, will, with some slight modifications, apply also to the present exposition. What may be further specifically urged against it, is the following : The persons speaking, represent themselves as entirely free from all suffering, v. 1—9 ; they put themselves in contrast with that suffering servant of God who took upon himself the misery due to them. But how could the wicked part of the people say this, who shared in the same exile, the unhappy lot of the righteous ? How could the suffering of the righteous be vicarious for the wicked, when the latter themselves suffered ? That the wicked did in exile enjoy comparatively a better lot than the righteous, is a groundless hypothesis. It is opposed by the example of Daniel, of Esther and Mordecai, of Ezra, and of the opulent Nehemiah. Neh. v. 14—19.

Against this exposition, we may also refer particularly to the treatise of Jahn above mentioned,<sup>a</sup> and also to the “ Letters on Isaiah c. liii.”<sup>b</sup> In these last, another turn which has been given to this hypothesis, though properly deserving no refutation, is fully refuted. It supposes עֶבֶר יְהוָה to designate only the more distinguished part of the nation, who were carried away into captivity by Nebuchadnezzar, and during the seventy years, made expiation for the sins

<sup>a</sup> Appendix Herm. II. 40, sq.

<sup>b</sup> Briefe über Jes. c. 53, in Vol. VI. of Eichhorn's Bibliothek.

of their brethren and died, but afterwards returned from exile in their posterity. These now, the author of this prophecy, being himself one of the Jews left behind, presents and commends to his countrymen in Palestine, as their deliverers and sanctifiers. Some of the principal arguments against this perfectly strange idea, are the following :

1. The supposition, that only the best and most distinguished were deported, is contradicted by the passage in Ezek. xx. 38, where it is said, that the rebellious and faithless should be singled out by Jehovah and carried away. Also by the passage in Jer. xxxix. 9, 10, where it is said, that only a mass of the lowest people was left behind. Indeed, it was among the distinguished, and the nobles, that the corruption was peculiarly great, as appears from the animadversions of the prophets ; and hence they, in a special manner, were subjected to punishment. Compare 2 Chron. xxxvi. 14, sq.

2. The Israelites who were left in Palestine, fled to Egypt ; Jer. xliii. 4—8 ; xliv. 1, 2. 2 Kings xxv. 26. Consequently, no settled inhabitants remained in the country. Palestine became a wild land of nomades. There no where occurs even a single word to intimate, that the returning exiles found any part of the earlier inhabitants still in the country.

These arguments are so cogent, that we scarcely need further to call attention to the fact, that this hypothesis can be carried out only by many distortions of the text, that it erroneously presupposes the passage not to have been written by Isaiah, etc. etc.

III. We come now to the last hypothesis which we

are to notice, viz. to the opinion of those who regard the collective body of the prophets as the subject of the prophecy, and suppose that this contains as it were an apotheosis of the prophetic order. The prophets, who, before the exile, had already to encounter much suffering, were exposed during the exile to still greater contempt and derision; to which may be further added contempt and derision on the part of the heathen. Hence we may explain, it is said, the apology of the prophetic order for themselves, on the one hand; and, on the other, the origin of hopes so splendid and enthusiastic, as we find here and in the parallel passages, c. xlii. etc.<sup>a</sup>—Against this hypothesis we remark as follows:

1. The assumption of such a personification of the prophetic order rests upon arguments which prove nothing. This will appear from an examination of the passages to which its defenders appeal. The first is c. xliv. 26, where Jehovah says מִקִּים דָּבָר וְעָבְרוּ וְעָצָת מַלְאָכָיו יְשׁוּלִים, “I am he that confirms the word of his servant, and fulfils the prophecy of his messengers.” Here the parallel מַלְאָכָיו denotes, it is said, that עָבְרוּ stands collectively. But there is here no ground whatever for supposing that the parallelism is synonymous, and not rather a synthetic one. Indeed the latter is rendered much more probable, by the second member of the verse: “Who says of Jerusalem, it shall be inhabited; of the cities of Judah, they shall again be built up;” where Jeru-

<sup>a</sup> Compare Gesenius, l. c. p. 11, 12.

salem and the cities of Judah in like manner do not form a synonymous, but a synthetic parallelism.<sup>a</sup> By the expression, servant of Jehovah, we are here to understand Isaiah himself, as in c. xx. 3. What he says in the first member with respect to himself, he says in the second with reference to all the prophets of the true God.—The second passage, which is alleged only by De Wette, and is passed over by Gesenius as not affording decisive proof, is c. lix. 21. “And I make this covenant with them, saith the Lord; my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth and for ever.” This is said to be equivalent to the following: “The communications which thou hast made under the inspiration of my Spirit, shall be repeated by all the prophets of later times, who are, as it were, the sons of that prophet.”<sup>b</sup> Admitting even that this explanation is correct, still the passage would not even then prove a personification of the prophetic order. But Rosenmüller, after the example of the best interpreters, very justly remarks:<sup>c</sup>

<sup>a</sup> Compare Möller, *De Authentia Or. Jes.* c. 40—66, p. 184.

<sup>b</sup> “*Quae tu spiritus mei afflatu protulisti, ea ab omnibus seniorum temporum prophetis, qui sunt quasi filii illius prophetae, repetentur.*”

<sup>c</sup> “*Non prophetam, ut Hieronymus et alii existimarunt, alloquitur, sed populum Hebraeum, uti et verba praemissa et quae sequuntur clarissime ostendunt. Est autem hic personarum enallage, quum enim in tertia plur. persona (אִיתָם) loqui coepisset vates, pergit in persona secunda singularis, oratione ad populum ipsum directa.*” Cf. c. xxxii. 2.

“He does not here address the prophet, as Jerome and others have supposed, but the Hebrew people; as also the preceding and following words most clearly show. There is here an enallage of persons; the prophet begins to speak of the people in the third person plural (אֹתָם); but proceeds in the second person singular, directing his discourse to the people.” All the preceding and following promises refer to the whole community; and it would be a singular translation, if the prophet first announced a covenant to be made with this community, and then, in assigning its object, passed suddenly to the mercies that would accrue, not to the people, but to the prophetic order.—Upon the third passage, c. liii. 6, we need not dwell, since it has already been refuted by the proof derived from the term לְמִי.<sup>a</sup>

But the hypothesis of a personification of the prophetic order, is not merely incapable of proof; it is also wholly destitute of probability. It depends upon the entirely false supposition, that the prophets formed a sort of close corporation or guild. They differed from the priests by the very circumstance, that the latter constituted a separate order which always supplied its own members; whereas the appointment to the prophetic office depended solely upon the will of Jehovah, and every prophet stood in a certain relation to him, and not to the other prophets. Thus the argument which was adduced against the hypothesis of the whole Jewish people under No. 1, (p. 309 above,) applies to the advocates

<sup>a</sup> See above, p. 256—259.

of the present interpretation in a still higher degree. The defenders of the former hypothesis can indeed appeal to passages where the Jewish people appear as an individual; but these latter cannot with justice appeal to a single passage, where the prophets are thus represented.

2. But this opinion appears most untenable, if we take the position of its defenders, and deny the genuineness of the second part of Isaiah. Immediately after the Babylonish exile, the prophetic office ceases; Jewish tradition, with one voice, represents Haggai, Zechariah, and Malachi, as the last prophets, and reckons prophecy among those things which were wanting to the second temple. The further communication of the prophetic spirit was awaited only in a future period. All the Jewish chronologists assume the cessation of the prophetic office as a chronological epoch, and begin with it a new era; as is done in 1 Macc. ix. 27; comp. 1 Macc. iv. 46; xiv. 41.<sup>a</sup> Now, even leaving entirely out of view the true idea of a prophet, it is difficult to conceive how the prophet could here speak of a great corporation of the prophets, while there were but few prophets in existence, and these, in respect to the power, the abundance, and the purity of the spirit, so far inferior to the more ancient prophets. It can also

<sup>a</sup> Numerous passages from the Talmud and from other Jewish writers are collected in Knibbe's *Historie der Propheten*, übers. von Freytag, Bern, 1709, p. 347, sq. and in J. Smith's *Dissertatio de Prophetia et Prophetis*, c. 12; reprinted at the end of Clerici Comm. in Proph. Amst. 1731, fol. p. xxvi.

hardly be conceived, how the prophet could indulge the enthusiastic hope, that they whose standing had already sunk so low among the people before the exile, should hereafter arrive at such glory, should spread the true religion over the whole earth, and even, as the defenders of this hypothesis maintain, should live to enjoy a worldly triumph.

3. Of the arguments which have been exhibited above against the interpretation with respect to the whole people, those adduced under Nos. 2 and 4, (p. 310, 320) apply also to this. We find no example to show, that the prophets voluntarily devoted themselves for others, in the hope of delivering them from sin by their own sufferings. On the contrary, when sufferings are inflicted upon them, they always declare that a severe punishment from God will fall upon the authors of these sufferings. Comp. e. g. Jer. xx. 12. That the prophets were very far from regarding themselves as entirely free from sin and guilt, we have already seen.

4. The servant of Jehovah can here be no other than he who forms the subject of the parallel prophecies, c. xlii. etc. In these there occur still other things, which can in no way be referred to the prophetic order. Thus in c. xlix. 3, the servant of God is said to be Israel,—a difficulty which Gesenius knows not how to remove otherwise, than by declaring, contrary to the authority of the manuscripts and versions, the word *Israel* to be spurious.

5. The prophet regards himself as distinct from the servant of God, and puts himself in opposition to him, ver. 2, sq. He includes himself with the people.

How could now the prophet say, that he took part in despising the prophetic order, that he endured his sufferings for himself, regarded himself as one smitten of God, etc? Gesenius appeals<sup>a</sup> to c. lix. 9—13, where the prophet reckons himself with the people, and calls their sins his own. So also c. xlii. 24. This however, is a different case. The prophet, like every other member of the nation, had a real part in their sins; comp. Dan. ix. 5, sq. But how could he take a part in despising his own order? how could the vicarious sufferings, in which he himself participated, be borne for him?

6. The sufferings which the prophets endured in exile, were the same as those which the people endured. The example of Jeremiah proves, that the prophets were in no wise peculiarly oppressed by the heathen. Nebuchadnezzar, after the conquest of the city, showed him great attention, and left him free to choose the place of his residence. Comp. Jer. xxxix. 11, sq. How then could the people despise them? how could they regard them as smitten of God?

7. The sufferings of the prophets could not be regarded as substituted for the sufferings of the wicked part of the people; for the latter suffered as well as the former.

8. The prophets, according to this hypothesis, indulge the hope, that they should become the rulers of the restored and flourishing state, and should celebrate worldly triumphs. Aside from the folly of this hope, it would have been contrary to the very desti-

<sup>a</sup> L. c. p. 159.

nation of the prophetic order. The government in the theocracy was, by divine appointment, for ever assigned to the posterity of David. The prophets, then, by usurping it, would have rebelled against the God whose rights they were appointed to defend. The prophets were extraordinary messengers of God, the invisible head of the theocracy ; they were called to teach, to reprove, to warn, and to console ; they were messengers of peace and righteousness to a rebellious people. That they ever remained true to this destination, is shown by the whole Israelitish history.

9. But if we take what is said of the servant of God *figuratively*, as indeed it must be taken ; and find in the passage, not worldly, but spiritual triumphs ; still, what is said would not even then apply to the prophetic order. It would be contrary to the analogy of all the other prophecies respecting the conversion of the heathen, were the prophets here to ascribe this work to themselves. We nowhere find an example to show, that the prophets mistook their destination to act only upon the covenant people ; there is no where mention of any attempt made by them, to extend their sphere of action to the heathen also. They never attribute to themselves the accomplishment of the high hopes which they had with respect to the future ; but always to the Messiah alone. Indeed, they are so little influenced by prejudices in behalf of their own order, they give themselves up so entirely to the guidance of the Holy Spirit, as even repeatedly to declare, that in the times of the Messiah the necessity for the

prophetic office will entirely cease, because all will then be immediately taught of God. Compare *e. g.* Joel chap. iii.; Isa. liv. 13; lix. 21; iv. 3; xi. 9; Ezek. xi. 19; xxxvi. 27; Jer. xxxi. 33.

10. It is an unnatural supposition of these interpreters, that the death and burial refer to one part of the prophetic order; the exaltation, on the contrary, to the survivors; while yet it is obviously one and the same subject, who suffers, dies, and is exalted.

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Thus, then, the interpretation which rests upon the infallible testimony of the New Testament, is proved, by the weight of internal and external evidence, to be the correct one, in opposition to all those who reject that testimony. If now the ground which has produced these devious expositions, be once removed; there will then be as little occasion for a detailed refutation of them, as there now is, that the interpreter should still notice the perverse interpretations of the Socinians. We conclude with the words of Storr.<sup>a</sup> “Let others deride so great a king; he with more

<sup>a</sup> “Rideant alii tantum regem, ridet ille majori jure homunciones, quos sibi, si et hoc vaticinium et alia multa veritatis argumenta serio meditari pertinaciter nolint, nihilo secius, at conterendos, datos esse novit (Ps. ii.) Utinam ii saltem, qui semen Christi salutari volunt, in rectam viam se reduci et peccato, quod cum summa patientia dudum Christus portavit, liberari paterentur, sicque justitiae vivere, vestigiis domini insistere et doctrinae ejus efficaciam, quam multi jam experti sunt, suo quoque exemplo docere discerent.”

justice, derides the insignificant men, whom he knows to be given to himself to be broken in pieces, if they obstinately refuse to regard this prophecy, and other numerous evidences of the truth, (Ps. ii.) O that those, at least, who wish to be called the seed of Christ, would suffer themselves to be brought back into the right way, and to be delivered from those sins, which Christ, with the severest suffering, has long since born; and would thus learn to live unto righteousness, to walk in the steps of the Lord, and thus teach, by their example also, the efficacy of his doctrine, which many have already experienced."

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